

# THE KURAL

OR

THE MAXIMS OF TIRUVALLUVAR

# THE KURAL ~~1891~~

OR

## THE MAXIMS OF TIRUVALLUVAR

TRANSLATED BY

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*One of the highest and purest expressions of human thought.—M. Ariel.*

*As essentially the highest type of moral excellence among the Tamil people as ever Homer was among the Greeks.—Mr. Gover.*

SECOND EDITION  
THIRD THOUSAND

**THE BHARADVAJA ASHRAMA**  
**SHERAMADEVI, SOUTH INDIA.**

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# PREFACE TO THE SECOND EDITION

We are glad to be able to place before the public to-day the second edition of Acharya. V. V. Subrahmanya Aiyar's translation of the Kural. The first edition has been practically exhausted within two years of its appearance ; but as the author diverted his energies to the more fruitful field of Tamil Literature so long as he remained at Pondicherry, and entered into the thick of the fight for Swaraj as soon as he returned to Madras, he had no time to bring out a second edition to meet the growing demand for his book. To-day he has made a free gift of the copyright of the book to us, for which, though he is the chief of our body, formality requires that we should express our thanks to him. We have asked him to revise and prepare the book for this edition. He has spared himself

no pains to bring the translation nearer the original than before, while at the same time he has enriched this edition with a large number of notes.

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The history of the first edition may not be uninteresting here. When, soon after the Great War broke out, the *Emden* was scouring the Bay of Bengal, some members of the secret police force stationed by the British Indian Government at Pondicherry to watch the movements of the Indian refugees thought it a golden opportunity to rise in the service by connecting the latter with the activities of the *Emden*. It is said that as a result of their plot the Madras Government desired the then Governor of Pondicherry to banish the Indian political refugees to Africa. Anyway, the French police brought several charges against these refugees among whom was Shriman Aiyar. These cases, however, failed ignominiously. In spite of that, the then Governor of Pondicherry wished to deport them to Algeria. He

however wanted that it should not appear that he forced them to leave Pondicherry. He therefore sent messengers to them who threatened them unofficially with all sorts of dire consequences if they did not voluntarily leave for Algiers. The negotiation lasted for about four or five months. As soon as the ne-

## PREFACE TO THE SECOND EDITION

negotiation started Shriman Aiyar thought that the French Government might any day force him out of Pondicherry, and wanted to leave something behind him which might keep his memory green among his countrymen even though his body should be removed by force out of the Tamil land which he loved so dearly. He therefore set about to think as to what would be the best thing for him to do under

these circumstances, taking into consideration

the very short and precarious period of time at

his disposal. It did not take him long to decide

that if he could translate into English the shortest and at the same time the most perfect of the ancient Tamil classics, he could claim a small corner in the memory of his countrymen. He therefore set to work at it at

top-speed. It was about the first of November of 1914 that he put pen on paper. Day after day he pounded away at the translation, every evening thinking that the next morning he might receive a peremptory order to leave Pondicherry. This sword of Damocles ever hanging above his head only made him determine to work at white heat, so that in case he





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had to leave India he might leave as large a number as possible of the maxims worthily translated. He went on with his translation with so much ardour that even while his house was being searched by the French Police for discovering if he had concealed in his house a fugitive from justice, he put his hand to the translation the moment the police left his study to search the other parts of his house. He was a happy man when on the 1st of March 1915 the last lines of the preface were fair-copied and the whole book was ready for the press.

Such being the history of the preparation of the first edition, the reader will not be surprised if the translation required touching up in many places. The Tamil scholar will find that the changes in this edition render the translation more accurate

than before. Several obscure points in the original have also been attempted to be cleared up in this revised translation. Where the translator has seriously differed from the great commentators he has given their interpretation in the footnotes. Striking parallel passages from the great classics of the world have been quoted. They

## PREFACE TO THE SECOND EDITION

are quoted sparingly because every scripture can yield parallel passages to almost every maxim of the Kural, and these will spring very easily to the lips of the cultured men who will use this translation.

We may, in the end, be permitted to hope that the cultured public of India as well as of the English-speaking countries of the world, will extend to this edition the same patronage that they extended to the last, and help in spreading all over the world the thoughts of one of the greatest of men that have trodden upon the soil of Hindusthan.

# THE

**B**

**BHARADVAJA ASHRAMA. ,**

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## PREFACE

Very few in the world outside of the Tamil country have heard the name of the poet whose work is presented here in a new English garb. And yet he is one of those seers whose message is intended not merely for their own age or country but for all time and for all mankind. Born a member of one of the depressed castes\* and bred up to the profession of weaving, which was his only means of livelihood till the day came for him to renounce all worldly ties, Tiruvalluvar has given to the world a work to which, in perfection of form, profundity of thought, nobleness of sentiment, and earnestness of moral purpose, very few books outside the grand scriptures of humanity can at all be compared. Indeed his work is eulogised by the Tamil people as *the Tamil Veda, the Universal Veda, the later Veda, the*



*Divine Book* etc., etc. It is a great pity that such a treasure should have been confined for so many ages only to one single people even in Hindusthan.

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\* According to the most widely-believed tradition.

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The translation that I offer here is not the first translation of this *chef d'œuvre* in a European language. More than a century and a half ago the famous Jesuit missionary, Constantius Beschi, who lived in the Tamil country for 42 years, translated the first two parts of the book into Latin. This translation was available only in manuscript until the Rev G. U. Pope printed it in the appendix to his edition. It is this manuscript that Dr. Graul is said to have used for his translations of the Kural into German as well as Latin. F. W. Ellis, W. H. Drew, E. J. Robinson, J. Lazarus and the late Rev. G. U. Pope have made translations into English of the whole or portions of the book at various dates between 1820 and 1886. M. Ariel and M. de Dumast have translated some stray portions into French. M. Ariel refers to a translation of the book into French by some author about 1767 which is

to be found in the *Bibliothèque Nationale* of Paris, while he himself has published a French translation of Part III. M. Lamairesse has more recently published a complete translation in the same language, which, however, is little better than

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a bad paraphrase. More recently Mrs. Tirunavukkarasu is said to have published some years ago a diary on every page of which is to be found the English translation of a maxim of the Kural.

As to the English translations with which we are more nearly concerned here, the edition jointly brought out by Drew and the great Râmânuja Kavirâyar is an excellent one, but it goes only up to 63 chapters out of a total of 133, and is now out of print. The only complete English edition that was available till recently was Dr. Pope's. He had given the Tamil text with his English translation of each verse below the text, had added a large number of valuable notes, and had prepared a combined lexicon and concordance which was very useful to the Tamil student. And

what was more, he had printed in his notes the translations, so far as they were available, of Beschi and Ellis, and earned the thanks of all lovers of Tiruvalluvar.

After seeing the English, French, and Latin translations above mentioned except those of Robinson and Lazarus and Graul and that of

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the *Bibliothèque Nationale*, my long cherished desire to make an independent translation of the great master into English only grew the stronger, and the result is the book which I

am able to place before the public to-day.

After a great deal of thought on the subject I have come to the conclusion that the Author-ised English Version of the Bible is the proper model to be followed by the translator of the Kural. The resemblance of the thought and diction of Tiruvalluvar to the great masterpieces of the Bible, and especially to the Ecclesiasticus, the Proverbs and Wisdom of Solomon, and the Sermons of Jesus, struck me forcibly, and I thought that if any portion of the vigour of the Kural could be preserved in English, it could only be by adopting the phraseology and the turns of expression of the English version of the

Hebrew and Greek Vêda. The style of the English Bible lends itself, as everybody has felt, to the expression of every variety of thought, from the plain and the naïve to the most sublime and dignified that the human mind can conceive. It would have been easy for Drew as well as Pope, who were members of the

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Christian Church, to have adopted such a style for the translation of Tiruvalluvar. But, as it is, Drew has given but a feeble translation, while Dr Pope's verses do not at all do justice to the merits of the original but on the contrary deform its grand thoughts by giving them a stilted and unnatural expression. The following examples will enable the reader to judge for himself:—

### DREW'S TRANSLATION

Verse

336. This world possesses the greatness  
of  
one who yesterday was and to-day  
is not.

351. Inglorious births are produced by  
the  
confusion (of mind) which considers



those

things to be real which are not real.

375. In the acquisition of property,  
every

thing favourable becomes  
unfavourable,

and (on the other hand) every  
thing

unfavourable becomes favourable,  
(through

the power of fate). •

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Verse

397. How is it that any one can remain  
with-  
out learning, even until his death, when  
(to  
the learned man) every country is his  
own  
(country) and every town his own (town)  
?

500. A fox can kill a fearless,  
warrior-faced  
elephant, if it go into mud in which  
its  
legs sink down.

581. Let a king consider as his  
eyes these  
two 'things, a spy, and a book (of  
laws)  
universally esteemed.

POPE'S TRANSLATION

336. Existing yesterday, to-day to  
nothing hurled !  
Such greatness owns this transitory  
world.
351. Of things devoid of truth as real  
things men deem ;—  
Cause of degraded birth the fond  
delusive dream.
375. All things that good appear will oft  
have ill success ;

## PREFACE

Verse

All evil things prove good for  
gain of happiness.

397. The learned make each land their  
own, in every city find a home ;  
Who, till they die, learn nought,  
along what weary ways they roam

500. The jackal slays, in miry paths  
of foot-betraying fen,  
The elephant of fearless eye and  
tusks transfixing armed men.

581. These two : the code renowned,  
and spies,  
In these let king confide as eyes.

713. Unversed in councils, who essays  
to speak,  
Knows not the way of suasive

words,—and all is weak.

814.     A steed untrained will leave  
            in the tug of war ;  
Than friends like that to dwell  
                    alone is better far.

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Verse

1020. 'Tis as with strings a wooden  
puppet  
                                apes life's functions, when  
Those void of shame within hold  
                                intercourse with men.
1078. The good to those will profit yield  
                                fair words who use ;  
The base like sugar-cane, will profit  
                                those who bruise.
1123. For her with beauteous brow, the  
                maid I love, there place is none ;  
To give her image room, O pupil  
                                of mine eye, begone !

In the translation of the titles of chapters, also Pope has been singularly unhappy in many instances. Thus the headings, *The know- ledge of power* (48),\* *Knowing the place* (50), *The right sceptre*

(55), *Power in speech* (65), *Power in action*  
(67), *The knowledge of indications* (71), *The*  
*might of hatred* (87), *Knowing*

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\* The figures within brackets in this para.  
refer to chapters. Everywhere else in the preface they  
will refer to the number of the verse except where chapters  
are indicated by the letters *Ch.*

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*the quality of hate* (88), among others, are very unfortunate renderings of the original, and do not give the reader any idea of what is contained in the respective chapters. A comparison of the translations of the verses and chapter headings of Drew and Pope given above with those given in this book will show how much the former are lacking in force; and yet the latter do not render all the vigour and force of the original.

## TIRUVALLUVAR

We know very little about the life of our poet.

As in the case of so many of the world's greatest men of the past, we have only to make our own conjectures even as to the time at which he flourished. Tradition says that he lived at Mylapore, Madras,



where he had a friend in a rich merchant captain of the name of Elêla Shingan. This Shingan is described as the sixth descendant of a Chôla prince who, according to the *Mahâvamsho* of Ceylon, carried on a successful war against that island about the year 2960 of the Kali era. This would give the 32nd century of the Kali era, i.e.

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the 1st century A. D. as the probable date at which Tiruvalluvar flourished. Again, tradition declares that the Kural was published at the Madura College of poets in the reign of the Pandian Ugrapperuvaludi. Shriman M. Shrinivasa Aiyangar in his scholarly *Tamil Studies* gives the date of accession of this king tentatively as 125 A. D., i.e. the year 3227 K. A.\* Again, verse 55 of the Kural is quoted in *Shilappadhikâram* and *Manimêkhalai* two great poems in the Tamil language, which have been determined on other evidence to have been written about the first or second century A. D. We can therefore take it broadly that our poet flourished between the 32nd and 34th centuries of the Kali era. Shriman M. Raghava Aiyangar, writing in his able work on Cheran Chen-Kuttuvan, has suggested the 5th century A. D. as the probable date of the two works

above mentioned. But as it is admitted that the Kural is earlier in date than those two poems, this theory does not affect the limits above fixed for our Poet.

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\*Kali Abda, i.e. the Kali Era which commenced 3101 or 3102 years before the first year A. D.

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The very name of the poet is unknown to history, for the word Tiruvalluvar only means "the devotee of the *Valluva* caste." The *Vallu-vas* are pariahs who proclaim the orders and commands promulgated by the king, by beat of drum from the back of elephants. From an encomiastic stanza on the author which tradition has preserved, it appears that he was born at Madura, the capital of the Pandias. Tradition declares that he was the child of a Brahman father named Bhagavan and a pariah mother Adi who had been brought up by another Brahman and given in marriage to Bhagavan. Six other children are named as the issue of this union, all of whom have dabbled in poetry.

Not much else is known about Tiruvalluvar besides the following bare facts. He was a weaver in Mylapore, having chosen weaving as the most innocent of all

professions. He lived a happy family life until the death of his wife Vâsuki who was a model of every wifely virtue. Then he is said to have re-nounced the world and become an ascetic. A small book on the mysteries of wisdom, called *Jnânavetti*, is also attributed to him.

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but internal evidence and the evidence of style seem to point against his authorship of it.

The Tamil people love to tell stories about his married life, which may be true or may be false, but which certainly serve to show not only what was their conception of the ideal home, but also that Tiruvalluvar's married life was in perfect agreement with the ideal as understood by them. Artless simplicity and unquestioning obedience to the husband are the first qualities that the East requires in the wife. Tiruvalluvar is said to have tested the faith of his prospective wife in him by asking her to boil and cook for him a handful of nailheads and other iron pieces. She took them in perfect faith and did as she was bid. The poet felt that she was the proper helpmate for him and married her. The fame of the happiness of their married life

spread far and wide. A sage once visited him in order to ascertain for himself the truth of the report and to ask him whether he would recommend marriage to him. Instead of answering the question directly, Tiruvalluvar wanted that the sage should draw his own conclusion after staying with him for some time. So he invited

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him to be his guest for a few days. One day as he and the guest were seated at their morning meal of cold rice and his wife was drawing water at the well in the yard, he called out to her saying that the rice was too hot for him to eat. Without questioning anything she left the water-pot even as she was drawing it up, and, hurrying to her husband's side, fanned the rice that was served on the leaf. Wonder of wonders, steam rose from the cold rice as she fanned it and, what was still more miraculous, the pot that she had left to itself in order to obey her husband's call remained hanging in mid air in the same position in which she had left it ! Another day, in broad daylight, as he was working at his loom, Tiruvalluvar dropped the shuttle on the floor and called for a light to look for it. Vâsuki lit a light and brought it to him without even the



slightest consciousness of the unreasonableness of the request. The sage had received the Poet's answer : married life is the best even for scholars and searchers after truth if they can find a wife like Vâsuki ; otherwise they had better continue single all their life. '

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The verse that is said to have escaped the lips of our Poet on the death of her who was the helpmate of his peaceful domestic life, is of a pathetic interest. It is as follows:

*O loving one! O thou who usedst to cook delicious dishes for me and who hast never disobeyed me! Who wouldst chafe my feet at night, and sleep after I had slept, and wake before I had waked! Art thou going away from me now, O artless one? When shall these eyes know sleep again?*

These are about all the things that have come down to us regarding the life of one of the greatest geniuses of the world.

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Now as regards the work of the Master. It is divided into three parts, the first

of which is devoted to Righteousness, the second to Politics, and the third to Love. These things together with Heavenly Bliss as the fourth, are called by Hindu writers as the Four Objectives of life. Tiruvalluvar does not treat of the fourth objective separately, and orthodox people say that he has submitted himself to the ortho-

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dox rule that none but a Brâhman should be a *teacher* of spiritual truth. But the first Part of the Kural, and especially the second section of it, inculcates every principle the following of which leads to self-realisation, which is the highest happiness that can be enjoyed by man here or hereafter.

### PART I RIGHTEOUSNESS

Under the title of Righteousness our author treats of the life of the householder and of the life of the ascetic. Every virtue that goes to make a good husband and a good father, a good neighbour and a good man, is inculcated by the poet in 19 chapters. 13 more chapters deal with the life of the ascetic and the virtues

to be practised by him. The first four chapters of this Part serve as an introduction to the whole work; and the chapter that ends the section on the life of the house-holder is devoted to Fame as a great motive force to do good, while that which ends the whole Part treats of Destiny or rather the potential force which is behind every man impelling him to action good or evil, and

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which is the general resultant of all his thoughts and actions in his previous births.

Some of the grandest thoughts that have ever been uttered by man are to be found in this Part. Though it is difficult to select, we may specially mention verses 76, 115, 128, 156, 207, 247, 314, 341, 360, and 363.

What is the grand feature of the first Part is its healthy outlook on life. "The chiefest blessing," declares our author, "is an honourable home, and its crowning glory is worthy offspring." How charming is his love for children! "The touch of children is the delight of the body." It is only they who have not listened to the prattle of their little ones that are attracted by the guitar and the flute! The Poet insists greatly on the love of mankind and the honouring of the guest as among the chief virtues of a man. The man that loveth

not is like a dry tree in the wilderness. Kindness of speech is inculcated as a special virtue by itself. Such vices as fornication, envy, coveting, slander, vain speaking, and injuring a neighbour are condemned, and such virtues as uprightness, forgiveness, obligation and good

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will to all, and charity, are recommended ;

and the first section ends, as we have remarked

before, with a chapter on Glory, for *they alone*

*live who live without blemish : and they alone die who have lived without glory.*

It will thus be seen that it is a cheerful, smiling, benignant humanity that Tiruvalluvar wants to create in his country and in the world.

But the life of man ends not with this world. When man has fulfilled his duties towards society by living a life of usefulness and virtue, and by giving birth to children to take his place in the grand and never-ending drama of life, he has to think of



another life, the life that is beyond death. The householder has ascended a few rungs on the ladder of life with the help of his righteous conduct, but from his more exalted station he sees a larger righteousness unfold itself before him. He has to go through a life of stricter discipline than before. He has now to practise mercy to all living beings, abjure flesh-meat, mortify his body and concentrate his thoughts, and thus obtain a higher spiritual power and vision, purify his mind by a strict adherence to truth, and conquer his anger and

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every temptation to injure or kill even the smallest of creatures. Most of the virtues treated of here should also of course be practised by the householder, though many of them only in a lesser degree ; but they are placed in this section on account of their more intimate relation to the ascetic. This life of discipline removes the veils of ignorance covering the soul one after another, the eyes of the ascetic are opened, and he sees that the phenomenal life is no better than a dream and a shadow, a thing that is to-day but passes away to-morrow. He therefore renounces his attachments to this world utterly, and then he realises the Truth. " Heaven is nearer to him than the Earth " now. But there is yet the insidious foe of Desire which, taking a thousand forms and a thousand shapes, tempts men even the most

spiritually minded, and until that is killed once for all there is no permanent bliss for the soul. And so the killing of Desire forms appropriately the last chapter of the section on the Life of the Ascetic.

The chapter on Destiny requires some explanation. The word used by the poet is *ùl*.

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and its original meaning is order or regularity. The idea underlying the word is the orderly unrolling of the whole of the accumulated unspent force of a man's actions in all his past lives. The Hindu belief is that all actions good and bad alike have, in addition to their visible physical effect in life, an invisible effect in the unseen world which transforms itself again into visible effects only later on. Using the phraseology of physical science may help a good deal to understand what we mean. Of the total force of every action of a man—including *thought* and *word* also in the word *action*—one part goes off as kinetic energy and that is represented by the visible effects that appear immediately the action is ended. But another part remains unspent for the time being, and, whether it is much or little, it is stored up somewhere in the universe to uncoil itself as time and

opportunity offer themselves. The storing up is certainly in part in the 'character of the man who does the action. But another and sometimes the larger part of it is in Nature and in the memory or consciousness of fellowmen. Now the innumerable actions, conscious

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and unconscious, of a man's life go on accumulating this potential energy until the very end of his life on earth, if not even beyond. Some of this potential energy is being turned to kinetic every moment of his life, but all the same a large portion remains unspent at the moment of death and accompanies the soul in its transmigration into another body. It is this energy waiting to materialise itself in the new life of the soul that our philosophical writers call by the name of *Karma* or *ūl*. The idea of the all but omnipotent force of this *Karma* can now be rightly grasped by the reader, whether he is or is not convinced of the truth of it as a fact. It is powerful because it forms part and parcel of a man's character as the original tendencies with

which he is born. And the portion of it that has formed part of Nature and remains in the memory of fellow-men must be even more powerful as it is much more beyond the control of the subject's will than his inward tendencies. We hope these words will be sufficient to make the reader understand the trend of chapter 38 to which the title *Destiny* is given only for want of a better

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word to express the above ideas. That the ideas expressed in this chapter are, however, quite compatible with an active and energetic life, the author shows everywhere, and especially in verses 619 and 620 and chapters 27 and 63.

The position of this chapter at the end of the Part on Righteousness may be explained thus. The author who is not a lawgiver in the sense that he has the power to compel the observance of his laws, has however to see that his laws are obeyed by those for whom they are intended. He requires a sanction to compel men to pursue the path of righteousness that he has shown with such infinite love to them. And what higher sanction is there than the knowledge that if a man does evil he will carry a load of evil which will make him unhappy and cursed in



his next birth, and that if he does good he will have laid by a treasure which will be a blessing to him whenever and wherever he happens to incarnate himself?

## PART II WEALTH

The author takes up the question of Politics in the second Part of the book. The fact that

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this part is about twice the size of the first and thrice that of the third shows what importance the sage gives to Politics in his scheme of life. The giving of the title of *Wealth* to this subject is no new invention of Tiruvalluvar. Already Kautilya had written his immortal treatise on Politics and called it the *Arthashâstra* or treatise on wealth. But even he is not the inventor of this nomenclature, for it is at least as old as the Mahâbhârata. The underlying idea seems to be that wealth cannot be amassed or enjoyed in security except under a stable and well-ordered government. For "the condition of the rich man is more galling than that of the poor under the rule of the tyrant prince" (558). Of course the vast majority of the rules that are laid down for the guidance of the prince and the minister apply with no less force to the man who is

solely after the acquisition of wealth.

As, in the first part, the poet shows himself as a moral teacher of the very highest order, so, in this part, he appears as a consummate statesman and a thorough man of the world. Not a single function of the statesman is un-

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familiar to him. Every where he reveals the firm grasp that he has of the fundamental principles that underlie the art of government. There is no confusion, there are no haphazard imaginings, there is no mere wordiness in any of his 700 verses on the subject of Wealth. Everything is in its right place and is seen in proper proportion. It is the dry light of reason illuminating the whole field of the statesman's art.

We had better remark at once here that every verse in the second Part (excepting the first one hundred verses of section II which apply in the first instance to the Minister) applies to the Prince as the ruler of his State, whether the author specially mentions him or only gives a rule or makes a remark that applies to all mankind. To give an example, verse 531 reads, "Worse than excessive rage is the unguardedness that cometh of

self-complacency." This is a general remark applicable to all men. But in the intention of the poet, this rule is addressed in the first instance to the Prince, the whole second Part being intended by the poet to formulate rules for the proper

and efficient conduct of the State. On the other hand, there is no doubt that the verses of this Part apply to ordinary men of affairs as well. There is no question as to the fact that those verses that address themselves to or speak of all men in general do apply to all men whether prince or peasant. But even those counsels which are specially given to princes or ministers are intended also for all men of the world wherever they are applicable. Verse 462 is an example.

Having made these preliminary observations we shall make a few remarks as to the contents of Part II. The author is fully convinced, as all right-thinking statesmen ought to be, of the necessity of preserving order in the State, and has a great abhorrence of anarchy (735), and misgovernment (740 and 551-70). The prince, he says, should not be above the law and should be impartial and just (Ch. 55). He

should give full liberty of speech to his subjects and to his ministers to criticise him and his rule when he goes wrong (389, 447, 448). The king should not loll in luxury but should be alert and watchful and accessible to all who demand justice,

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should develop the resources of his kingdom, and protect his subjects from internal and external enemies (Chh. 39, 54, 60, 61, and 62 and verses 549, 550). He should be learned in all the arts of peace and war. He should choose his friends from among the good and the great, and should avoid the company of the low and the vulgar (Chh. 45 and 46). He should examine his own mind constantly and never allow any vice to enter and obtain a foothold there (Ch. 44). He should select his officers with due care (Chh. 51 and 52), and supervise everything personally (520 and 553) as well as by means of secret agents (Ch. 59). He should look after his kindred and treat them worthily. And being almost all-powerful in the State, he should cultivate the quality that should be an automatic check on the extravagant use of his power, the quality, namely, of



considerateness towards all (Ch. 58). But above all he should be firm and daring, and should never be weak or irresolute in his purposes.

As to the Minister, he should be a man of affairs, clever and shifty, pure-minded, devoted to the Prince, and skilful in reading the hearts.

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of men. He should be a courtier in the best sense of the term, knowing when to speak and what to speak, and when to hold his tongue. When representing his master in foreign courts he should be respectful to the prince to whose court he is appointed, and polite and social with the high functionaries of that court; but at the same time and above all, he should have an ever-watchful eye to the interests and honour of his prince. And lastly he should be well versed in all the arts of the forum (Chh. 64-73).

The members of the body politic are six according to all Indian writers and they are adopted by Tiruvalluvar. The minister is one of them. The other members are, as enumerated in verse 381, the people, resources, allies, the army, and fortresses.\* In 22 chapters the author gives the most salient features of these five members of the body of the State in their positive as well as

negative aspects. The people are treated under the heading *Territory*

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\* An old commentator divides the second Part into sections different to those into which Parimêlalakar divides it. Here is his

division:—i: 39-63: the Prince; ii: 64-73: the minister; iii: 74-78: substance; iv: 79-83: alliances; v: 84-93: things that lead to unhappiness; and vi: 94-108: the nature of the citizen.

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(Ch. 74). Chapters 91 to 94 are taken by the commentator Parimêlalakar, who is responsible for the division (followed here) of the book into sections, as speaking of those who are unfit to be friends or allies to the Prince, and chapter 95 treats of the art of the physician who must be in *loco amici* to the Prince. Independently of this, however, these chapters are also meant, as indeed every other chapter of the first and second parts of the book, to give wholesome rules for regulating the private conduct of prince and peasant alike.

In the section entitled *Miscellaneous* the poet treats in 13 chapters of various subjects which cannot be included under the first two headings of Part II but which are too important to be omitted from his book. His verses on Honour and Worth are especially remarkable.

### PART III LOVE

After considering the subject of Politics which claims such a large portion of the activities of man, the poet comes to treat of the third of the four great objectives of life, namely Love. The whole part is taken by the great

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commentators of the Kural as the romance of a single couple from the time when they meet each other for the first time up to the time when they reunite after a temporary separation from one another. But for one or two stanzas which may not appear to fit exactly with this scheme, all the 250 verses do lend themselves to this explanation.\* Of course each verse can also be considered as describing an isolated situation and containing a delicate analysis of one of the hundred varying moods of the lover's heart. The most ardent admirers of *Locksley Hall* will have to admit that the Tamil poet is easily the superior of Tennyson in analysing the infinite number of moods that chase each other in the agitated minds of lovers.

The romance begins with the accidental meeting of a young man and a damsel in a grove. It is a case of love at first

sight. They plight their words to one another and enter

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\* One commentator divides the 25 chapters of Part III into 5 sections of 5 chapters each thus :—109-113 : *Kurinji*, i.e., Meeting and its causes ; 114-118 : *Palai*, i.e., Separation and its causes; 119-123 : *Mullai*, i.e., Loneliness and its causes ; 124-128: *Neidal*, i.e., Complaints and their causes ; and 129-133: *Marudam*, i.e., Sulks and their causes.

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the married state. No rites are gone through but the simple plighting of the faith, but that was sufficient in the heroic age of Tamil society to legalise the marriage. It corresponds exactly to the *Gandharva* marriage of the Samskrit *Dharma Shastras*. The marriage however is kept secret by the lovers and they are at first inclined to wait for a favourable opportunity to make it public. But neither the husband nor the wife have sufficient patience to wait for that opportunity. They are impatient to rush to each other's arms (II31 and II38) before the minds of the parents and relations of the girl can be prepared to receive the news of their secret marriage. But lovers in the Tamil land had perfected in the course of ages an ingenious machinery to stead them under a dilemma of this kind. The lover undergoes a sort of martyrdom both physical and moral in



order to induce the people of the village and the parents of his lady-love to pity his distraction and offer him of their own accord the object of his passion. A few branches of the palmyra palm are joined together so as to enable a man to sit astride on the bundle,

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the lover sits on it, and a number of his friends carry him in that posture into the village singing passionate songs of love. The edges of the palmyra branches being rough and hard and indented, the riding of the palmyra stalk or the *palmyra horse*, as it is called, is a veritable martyrdom. The young folks of the village mock at the love-lorn pilgrim and perhaps refer to the object of his passion by name even (Ch. 115). The outcry reaches the

ears of the parents and other relations of  
the  
maiden in the village. They reproach her  
for  
entering into matrimony without their  
consent  
(II47), but there is no remedy now but to  
give  
their consent, and everything ends happily  
for  
the lovers. The idea of the *palmyra*  
*horse*

may be compared with the following verses  
of the *Twelfth Night*, I. v:—

Make me a willow cabin at your gate,  
And call upon my soul within the house  
With loyal cantons of contemned love,  
And sing them loud even in the dead  
of  
night,  
Holla your name to the reverberate  
hills,

And make the babbling gossip of the  
air

Cry out, *Olivia*!

xlvi

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Now the pair live a happy married life for some time, but the husband has soon to part for the wars from which, he tells his wife, he would soon return laden with glory and wealth. The wife cannot bear even the thought of separation. She will surely die if he leaves her. "If there is anything about not parting, speak it to me: but if it is only about thy speedy return, tell it to those who will survive till then" (II51). But he persuades her to allow him to part, and goes away. Wars and battles, however, do not hurry on to an end for the sake of young ladies, and the husband does not return within the appointed time. The pangs and pains of the wife's love-sickness are described by the poet in 11 beautiful chapters, all the verses of which are gems sparkling with the light of fancy or expressing some of the tenderest emotions

of the love-oppressed heart. The husband at last returns. The wife at first sulks because of his overstay, but cannot really withstand the passion of her heart to clasp him to her bosom. *Bouderie*\* as one of the incidents of married life is described

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\* Sulks.

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in three beautiful chapters, which are the last of the book ;

and as you read them you almost see the pouting lips and indignant eyes, and hear the hard words of the wife to the husband. But every pet ends in a petting which is only the more enjoyable for the quarrel that preceded it.

For "*bouderie* is the salt of love."

It is because the subject matter of the second section consists of the actions and feelings of the chaste wife in the absence of her lord that Tamil poets speak of them under the title of *Chastity*.

The above is a very inadequate description of the treasure which the reader will find spread out before him by the poet for his enlightenment as well as enjoyment in the 133 chapters of his book. Whether he speaks of moral duties or state policy, of the

principles of action to be followed in order to succeed in life, or the varying emotions in the trembling hearts of lovers, everywhere Tiruvalluvar has sounded the utmost depths of human thought. The prophets of the world have not emphasised the greatness and power of the Moral Law with greater insistence or force; Bhîshma or Kautilya,



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Kâmandaka or Râm Dâs, Vishnu Sharman or Machiavelli or Confucius have no more subtle counsel to give on the conduct of the State ; *Poor Richard* has no wiser saw for the raising up of clever business men ; and Kalidasa or Shakespeare have no deeper knowledge of the lovers' heart and its varied moods ; than this pariah weaver of Mylapore ! Such is the universality of mind of this grand seer who was born in the Tamil country but who belongs to all mankind.

When one has read his book through, the one impression that abides in the mind is that virtue and honour and manliness triumph over everything, and that vice and degradation are to be eschewed even should they bring pleasure and profit. This is the master-thought that runs through the whole book "even as the thread that is seen through the crystal bead." Certain verses in the

Second Part, like 830 for example, may look as if they would take away a little from this high praise. But we must understand that the author makes a clear distinction between private morality and state necessity. In private life, for instance, forgiveness is one

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of the greatest virtues and chapter 16 sings its praises abundantly. But, for the king as the representative of the State it is only a limited virtue. He must punish the guilty as a matter of course. Not only that. When he has an enemy, he is not to sit quiet, allowing him to grow in power and strength, but he must attack and subdue him before he becomes strong enough to menace him seriously (879). And when a neighbouring prince defies him, he should humble his pride at once (880). But all the same, the king and the State have not a *carte blanche* to do what they please with regard to their subjects or their neighbours. They should not think of acquiring even kingdoms by means for which they would have to blush (1016). And "to try to lay by wealth by means of guile is like trying to preserve water in a pot of clay that is

not baked " (660).

While admiring the high moral purpose and the sublime ethics of Tiruvalluvar, Christian writers, actuated by what we may call, for want of a better term, a spell of religious chauvinism, cannot resist the temptation of making use of

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this very moral elevation of the poet to attack the religions of India in an insidious manner. Dr Pope repeats in substance what Beschi, Digot, and others have written, and speaks of the Kural as "the one oriental book, much of whose teaching is an *echo* of the Sermon on the Mount," and says of the author, "Without doubt Christian influences most affected him \* \* \* we see in Tiruvalluvar a noble, truth-loving and devout man, *feeling in the darkness after God, if haply he might find him.*" And in another place, with a patronising air towards the great sage and his people he remarks, "I suppose he was not satisfied with the glimpses he had obtained of man's future, and awaited for light ; or, perhaps he thought his people not prepared for higher teaching." The reverend gentleman insinuates in these and similar remarks that

Tiruvalluvar's book - could not have been so moral in its tone but for his having listened to the doctrines of Christ from the descendants of those who must have, according to a scarcely credible theory, received the teachings of the Apostle St Thomas at Mylapore.

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Writing as Tiruvalluvar does on almost all things that concern man's life here as well as hereafter, it is easy to find parallels to his maxims among the greater writers of almost every nation in the world. But that is no reason for at once jumping to the conclusion that he *must* have listened to the words of any sage in particular. Whatever be the truth as to St Thomas having preached at Mylapore, the author of the Kural does not show that he has ever heard of any of the peculiar doctrines of Christianity. Many Christians have a tendency to think that the ideas of forgiving one's enemies, abstaining from returning evil for evil, humility etc. have been first taught to the world only by Jesus Christ. To say that these ideas are not autochthonous to any great nation that has developed a distinct

civilisation of its own, one must possess a much greater amount of learning than falls to the lot of the ordinary man. But it can be safely asserted that these ideas were the common property of great minds at least four centuries before Jesus was born. And Tiruvalluvar had enough in the sacred literature of India, to say nothing



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of his own Illumined Self, to enable him to build these truths in his grand scheme of life without being indebted in any way to the teachings of Jesus, though he would certainly have studied with love and humility the teachings of that great Rishi had he known of his existence.

So again among Hindus, Buddhists and Jains and Shaivas are each fond of asserting that the sage belonged to their own particular persuasion. But if every one of these religions can claim many of his teachings as its own, none of them can deny that they also belong to its rivals. And each of them will find it difficult to reconcile some of his ideas with its orthodox doctrines. For instance, almost all the names by which Triuvalluvar refers to the Lord in his first chapter apply distinctively to the Buddha and to the Arhat of the Jains. But the southern Jains have to find an

explanation for his reference to a creator of the universe (1062), for the high regard that he has for the sacred character of the Brahmans, their Gods, their sacrifices, and their Vedas (543, 560, 413, 134), for his Hindu division of life into four

states (41), and for his attributing of anger to ascetics (29). The Buddhists have to explain his reference to the five principles of matter (271) while they admit only four, his approval of self-mortification and austerities (Ch. 27), and his condemnation of the eating of meat (Ch. 26). On the other hand, neither Shiva nor Vishnu nor any other God of the Hindu pantheon is by name spoken of as the *supreme God* anywhere in the book. The truth therefore appears to be that in whatever persuasion Tiru-valluvar had been born, he freed himself from the trammels of all sects and worked his way up to the Illuminated Existence of the *Yogin* for whom there are no persuasions or sects or religions, but only Truth and Wisdom and Joy.

A few words on the verse of the Kural will not be deemed out of place here though the book is mainly intended for readers who are this  
are  
unacquainted with Tamil. The title of the book itself indicates to the Tamil reader the verse in which it is written. For the word *Kural* means only a short rhymed couplet, the

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first line of which is composed of four feet and the second of three feet. The last foot of the first line or the first foot of the second line rhyme as a rule with the first foot of the first line. The ability with which the poet manages the cæsure in these short verses is something masterly. It is within the compass of these seven feet that our author has compressed some of the profoundest thoughts that have ever been uttered by man. And how like a master he plays on this tiny instrument ! Sparkling wit and humour, the pointed statement, fancy, irony, the naïve question, the picturesque simile, there is not one of these and others of the thousand tricks of the born artist that our author has not employed in this perfect masterpiece of art. But the abiding note in this varied symphony is the sublime. Well has an admirer described the Kural as “ a

little mustard seed, but whose bore holds all the waters of the seven oceans." If we should start quoting we should have to quote each one of the 1330 verses that compose the book, and so we shall merely refer the reader to verses 263, 397, 827, 835, 839, 922, 930, 1071, 1072, 1073, 1219, and 1220 as some of .

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the finest that he can ever meet with in any work in the world.

The following transliteration of a typical verse is intended to satisfy the curiosity of those readers who are unacquainted with Tamil:

*Kâmam vekuli mayakkam  
ivaimûndrin*

*Nâmam kedakkedum nôy.—Verse 360.*

### PARIMELALAKAR

No man that writes or speaks about the Kural can forget to refer to its greatest commentator Parimêlalakar. Parimêlalakar was a Brahman scholar who lived and taught at Kanchi about 600 years ago. Nine commentators had interpreted the Kural before him. But it was reserved for him alone to enter into the very mind of the author, as it were, and bring out every

beauty and thought that lie imbedded in the original. But for his commentary none in modern days could understand the full significance of the original verses. His commentary is as terse and vigorous as the Kural itself in point of style. The reasonings by which he condemns readings and renderings other than his own are a study in sharp,



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incisive, logical, and dignified criticism. I am tempted to give an example of his method of commenting. I take verse 687 which would stand thus in literal translation: *Knowing his duty, considering the time, judging the place, (and) deliberating, (who) speaks (is) head.*

Here is the commentary :

“ *Knowing his duty* : understanding how to comport himself before foreign princes ;

*Considering the time* : judging the moods of those princes ;

*Judging the place* : judging the proper place to

address to them the business for which he has gone ;

*Deliberating* : meditating within himself before-

hand as to how he should deliver his message ;

( *Who*) *speaks (is) head* : who delivers the same

in

that manner is the fittest among ambassadors.

“ *The manner of comporting himself before princes* consists in weighing the political situation of their kingdom as well as that of his own king, weighing his own status as ambassador, and regulating thereon the formalities to be observed in visiting and speaking to the prince etc. *Mood* is the state of mind that is prepared to receive in good part what he (the envoy) is going to say. As it depends.

## THE KURAL

on time the author speaks of it under the heading of *time*. The place referred to is the place where there are men who are friendly to the ambassador. *Deliberation* consists in imagining the words that he is going to use, the possible replies of the other side, his own rejoinders etc. in all their possible developments. As the northern writers (Sanskrit authors) add the carriers of written messages to the other two classes of ambassadors\* and classify envoys into three classes, namely, first (lit. *head*), second (lit. *the middle*), and third (lit. *lowest* or *last*), our author uses the word *head* so as to apply to their classification also. The word *ambassador* is supplied by the title of the chapter. These five verses (683 to 687) describe the qualifications of the ambassador who is allowed full freedom of negotiation."

I shall give but one example of the commentator's criticism. In verse 338 which

reads, *The fledgeling abandoneth the broken shell of the egg and flieth away : that is the symbol of the love between the soul and the body, the word*

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\* Explained in the commentator's note to the title of the chapter as he who speaks only what he is told to speak, and he who is allowed a wide discretion as to what he is to speak, the word *speak* being used in the sense of negotiating.

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*kudambai* which Parimêlalakar explains as *the shell of the egg* had been explained by others as *nest*, either of which meanings being correct from the etymological point of view. It is in these words that our scholiast supports his own rendering as against the other :

“ As the author says *abandoneth* (more literally *abandoneth to itself*) we obtain the *unseparatedness* of the shell in the previous stage : that is, its contemporaneous origin with the embryo and its remaining as the matrix and support of the same until the very moment of separation. Hence it is the symbol of the body. As the bird is one with the shell in the beginning and as it enters not thereinto after the breaking thereof, the same is the symbol of the soul. Though there are other beings that are oviparous, it is the bird that is taken as the symbol of the soul here as it alone *flies away* from the shell. The word *love* is denotative of

want of love. As the conscious, immaterial soul and the dull, material body are the very opposites of each other, know that there can be no attachment between them but what comes of *karma*.

“ Now there are those who would explain *kudam-bai* as *nest*. But as its origin is not contemporaneous with that of the bird, and as the bird goes

*Note :* The commentary of Parimêlêakar is  
some- times indicated in the footnotes by the  
letter *P*.

# THE KURAL



# INTRODUCTION

## CHAPTER 1

### IN PRAISE OF THE LORD

1. *A* is the starting-point of the world  
of  
One  
that  
exists.  
sound: even so is the Ancient  
Supreme the starting-point of all
2. Of what avail is all thy learning if  
thou  
of Him of the  
perfect intelligence ?  
worship not the holy feet
3. Behold the man who taketh refuge  
in  
on  
the sacred feet of Him who walked

flowers : his days will be many upon  
the  
earth.

4. Behold the men who cleave unto  
the  
feet of Him who is beyond preference  
and  
beyond aversion : the ills of life  
touch  
them not ever.

5. Behold the men who sing earnestly  
the  
praises of the Lord : they will be  
freed  
from the pain-engendering fruits of  
ac-  
tion both good and evil.

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• This and similar numerals refer to the notes at the end  
of the book.

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6. Behold the men who follow the righteous ways of Him who burned away the desires of the five senses : their days will be many upon the earth.
7. They alone escape from sorrow who take refuge in the feet of Him who hath no equal.
8. The stormy seas of wealth and sense delights cannot be traversed except by those who cling to the feet of the Sage who is the Ocean of Righteousness.
9. Worthless indeed like the organs of sense which do not perceive is the head that boweth not at the feet of Him who is endowed with the eight attributes.<sup>2</sup>
10. They alone cross the ocean of births and deaths who take refuge in the feet of

the Lord : the others traverse it not.

—:0:—

# INTRODUCTION

## CHAPTER 2

### IN PRAISE OF RAIN

11. It is the unfailing fall of rain that sustaineth the earth : look thou therefore upon it as very *amrita*—the drink immortal of the gods.
12. Every food that is sweet to the taste is the gift of rain to man : and itself also formeth part of his food besides.
13. If rain should fail, famine would rage over the wide earth even though it is encircled by the ocean.
14. Husbandmen would cease to ply the plough if the fountains of the heavens are dried up.
15. It is rain that ruineth, and it is rain

again that setteth up those that it hath  
ruined.

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16. Even grass will cease to grow if the showers from above should cease to fall.
17. Even the mighty ocean would reek with corruption if the heavens should cease to suck its waters and render them back to it.
18. Sacrifices will not be offered to the Gods, nor feasts be celebrated on earth, if the heavens should be dried up.
19. Neither Charity nor Tapas\* will abide  
on the wide earth if the heavens  
should  
hold back their showers.
20. Nothing on earth can go on  
without  
water: that being so, the conduct

of  
even the most virtuously minded of  
men  
dependeth ultimately on rain.

—:0:—

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\* Self-discipline and austerities.



# INTRODUCTION

## CHAPTER 3

### THE GREATNESS OF THOSE WHO HAVE RENOUNCED THE WORLD

21. Behold the men who have renounced sense-enjoyments and live a life of discipline : the scriptures exalt their glory above every other good.

22. Thou canst not measure the greatness of the men of renunciation : thou canst as well count the number of the dead.

23. Behold the men who have weighed this life with the next and have renounced

the world : the earth is made radiant  
by  
their greatness.

24. Behold the man whose firm will  
con-  
trolleth his five senses even as the  
goad-  
ing hook controlleth the elephant : he  
is  
a seed fit for the fields of heaven.

25. Dost thou desire to know the power  
of  
the saint who hath quenched the  
cravings  
of his five senses ? look on the King  
of  
the Gods, Indra : his one example  
is  
enough.\*

26. The great ones are they who  
 can achieve the impossible :\* the feeble  
 ones are those who cannot.

27. Behold the man who appreciateth  
 at their true value the sensations of  
 touch and taste and sight and sound  
 and smell :† he will command the world.

28. The scriptures proclaim the  
 greatness of the men of the mighty word.

29. It is impossible to support even for  
 a moment the wrath of those who  
 stand

on the rock of renunciation.

30. Brâhmans are also to be looked upon  
as  
men of renunciation : for they have  
com-  
passion on all life.\*

————:O:————

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\* i.e., control their senses.

† i.e., who knows that they are transient and at the same  
time misleading, and who therefore endeavours to transcend  
them.

# INTRODUCTION

## CHAPTER 4

### THE GLORIFICATION OF RIGHTEOUSNESS

31. Righteousness leadeth unto heaven and it bringeth wealth also: then what is there that is more profitable than Righteousness?
32. There is no greater good than Righteousness, nor no greater ill than the forgetting of it.
33. Be thou unremitting in the doing of good deeds: do them with all thy might and by every means.
34. Be pure in heart: all righteousness is contained in this one commandment: all other things are nought but empty display.

35.     Avoid envy and greed, anger and harsh words : that is the way to acquire righteousness.

## THE KURAL

36. Say not in thy heart, *I shall be righteous*  
by and bye, but begin to do good works  
without delaying: for it is  
Righteous-  
ness will be thy undying companion  
on  
the day of thy death.

37. Ask me not, *What will it profit a man*  
*if he is righteous?* Look at the bearer  
of  
the palanquin and him that rideth on  
it.\*

38. If thou do good all thy life without  
a  
single waste day, thou walkest up  
the  
road that leadeth unto future births.

39. They alone are joys which flow from  
a virtuous life : all other pleasures end  
but in disgrace and sorrow.

40. That action alone is worth doing  
which is based on righteousness : and all  
action must be shunned which will subject  
thee to the reproof of the wise.

——:O:——

HERE ENDETH THE INTRODUCTION

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\* This is the interpretation of this maxim : It is the  
righteous deeds done in past births that have made the one the  
rider, and the unrighteous deeds done in *his* past births that  
have made the other the bearer, of the palanquin.



PART I  
RIGHTEOUSNESS



## SECTION I

### THE LIFE OF THE HOUSEHOLDER

#### CHAPTER 5

#### FAMILY LIFE

41.

The householder is the mainstay of all who follow the three other paths of life.\*

42. The householder is the friend of the

*pitris* and the destitute, and of those who have renounced the world.†

43. Five are the duties of the householder,

namely, the offering of oblations to the

*pitris*, the performance of sacrifices to

the Gods, the doing of hospitality,

the rendering of help unto relations, and  
the looking after of one's own self.

44. Behold the man who feareth the  
reproof of the wise and doth charity before  
eating his meal : his seed decayeth never.

45. If love aboundeth in the home  
and righteousness doth prevail, the home  
is perfect and its end is all fulfilled.

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\* i.e., the student, the eremite, and the ascetic.

† friend of the *pitris*, i.e., the disembodied souls of his  
parents and ancestors, because he performs their obsequies  
and offers them sacrifices.

## THE KURAL



46. If a man fulfilleth aright the duties of the householder, where is the need for him to take up other duties?
47. Among those that seek after salvation, the greatest are they who lead a virtuous family life, performing aright all the duties that belong to it.
48. Behold the householder who helpeth others in the observance of their vows and who leadeth a virtuous life himself: he is a greater saint than those who be-take themselves to a life of fasting and prayer.
49. Righteousness belongeth especially to the married life: and a good name is its ornament.
50. The householder who liveth as he

ought to live will be looked upon as a god  
among men.

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CHAPTER 6

THE BLESSINGS OF A GOOD HELPMATE

51. She is the good helpmate who possesseth every wifely virtue and spendeth not above her husband's means.
52. All other blessings turn to nought if the wife faileth in wifely virtues.
53. Where is indigence if the wife is worthy? and where is wealth if worth is not in her?
54. What is there that is grander than woman, when she is strong in the strength of her chastity?
55. Behold the woman who worshippeth

not the Gods, but worshipping her husband even as she riseth from bed: the rain cloud obeyeth her commands.



## THE KURAL

56. She is the good housewife who  
guardeth  
her virtue and her reputation,  
and  
tendeth her husband with loving care.

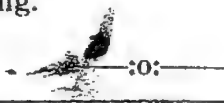
57. Of what avail is close confinement ?  
It  
is her own continence that is the  
best  
guardian of a woman's virtue.

58. Behold the woman who hath  
begotten  
a (worthy) son :\* her place is high in  
the  
world of the gods.

59. Behold the man whose home  
beareth

not an honourable reputation : the  
proud,  
lion-like walk in the sight of  
detractors  
is denied to him.

60. The chiefest blessing is an  
honourable  
home : and its crowning glory is  
worthy  
offspring.



\* Parimêlalakar interprets, ' if a woman is able to (tend and serve) her husband (with reverence) etc.' Manakkudavar inter- prets, 'if a woman would look upon her husband (as a lover) etc.'

## PART I RIGHTEOUSNESS

### CHAPTER 7

#### OFFSPRING

61. We know of no blessing so great as the begetting of children that are endowed with understanding.
62. Behold the man whose children bear an unstained character: no evil will touch him up to his seventh reincarnation.
63. Children are the veritable riches of a man: for they pass to him by their acts all the merits that they acquire.<sup>s</sup>
64. Sweeter verily than ambrosia is the gruel soused and spattered by the tender hands of one's own children.

65. The touch of children is the delight of  
the body : the delight of the ear is the  
hearing of their speech,

17

## THE KURAL

66. The flute is sweet and the guitar dulcet : so say they who have not heard the babbling speech of their little ones.
67. What is the duty of the father to his son ? It is to make him worthy to sit in the front rank in the assembly.
68. It is a joy to every man to find himself eclipsed in intelligence by his children.
69. Great is the joy of the mother when a man child is born unto her : but greater far is her delight when she heareth him called worthy.
70. What is the duty of the son to his father ? It is to make the world ask, *For what austerities of his hath he been blessed with such a son ?*

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## PART I    RIGHTEOUSNESS

### CHAPTER 8

#### LOVE

71.     Where is the bar that can close in the gates of love? The gentle tear-drops that form themselves in the eyes of lovers are sure to proclaim its presence. 72.

Those that love not live only for themselves: as to those that love, they will give their very bones for helping others.

73.     They say it is to taste again of love that the soul hath consented once more to be encased in bone.

74.     Love maketh the heart tender towards all: and tenderness yieldeth that priceless treasure called friendship.

75.     The blessing of the blessed, they say,

is nothing but a reward of the gods for a nature that had been full of loving-tenderness in the past.



## THE KURAL

76. They are fools who say that  
love is  
for the righteous alone : for even  
against  
the evil-minded love is the only ally  
for  
a man.

77. Behold how the sun burneth the  
bone-  
less worm : even so doth  
Righteousness  
burn the man that doth not love. ;

78. Behold the man whose heart  
knoweth  
not what love is: he will know  
pros-  
perity only when the sapless tree of  
the  
desert putteth forth leaves.

79. Of what avail is a lovely outside,

if

love, the soul's ornament, hath no  
place

in the heart?

80. The seat of life is in Love: the  
man.

who hath it not is only a mass  
of skin-

encased bone.

——:0:——

## PART I RIGHTEOUSNESS

### CHAPTER 9

#### HOSPITALITY

81. What for do the wise toil and set  
up homes ? It is to feed the guest and  
help the pilgrim.

82. Were it even the draught of  
immor-  
tality, it shall not be tasted alone  
when  
the guest is in the hall.

83. No evil can befall the man who  
never  
faileth to honour the incoming guest.

84. Behold the man who receiveth  
the  
worthy guest with his best  
smile :

Lakshmi \* delighteth to abide in  
his  
home.

85. Behold the man who feedeth his  
guest  
first and then only eateth what is  
left :  
doth his land stand in need even  
of  
sowing ?

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\* The Goddess of Prosperity.

## THE KURAL

86. Behold the man who hath tended the out-going guest and waiteth for the incoming one : he is a welcome guest unto the Gods.
87. We cannot say of any hospitable act by itself, So much is the merit of this act : it is the worth of the guest that is the measure of the sacrifice.
88. Behold the man who performeth not the sacrifice of hospitality : he will say one day, I have toiled hard and laid me up a great treasure : but it is all in vain, for there is none to comfort me.
89. Not to honour the pilgrim is veritable indigence in the midst of wealth : such a thing is to be found only with fools.
90. The *anitcha* flower fadeth when thou holdest it near the nose and smellest it : but a mere look is enough to break the

heart of the guest.

—:O:—

# PART I    RIGHTEOUSNESS

## CHAPTER 10

### KINDNESS OF SPEECH

91.    The speech that is truly kind is the speech of the righteous man which is full of tenderness and free from dissimulation.
92.    Better even than a generous gift is sweet speech and a kind and gracious look.
93.    Behold the sweet and gracious look and the kind speech that cometh from the heart: Righteousness hath its dwelling place there.
94.    Behold the man who always speaketh sweet words whosoever it be to whom he speaketh : Poverty, the increaser of sorrow, will never come near him.

95. Modesty and loving speech, these  
alone are ornaments to a man, and none  
other.



## THE KURAL

96. Sinfulness will wane away and  
righteousness will increase if thy thoughts  
are good and thy speech is kind.

97. The word that is serviceable and  
kind createth friends and bringeth  
forth benefits.\*

98. Words that are kind and are  
removed from all littleness yield good in this  
life and in the next also.

99. How doth a man continue to  
use violent words, even after he hath felt

the pleasure that kind words give ?

100. Behold the man who useth hard words  
when sweet ones serve : he  
preferreth  
the unripe fruit to the ripe.

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\* Manakkudavar's interpretation is similar to what I  
have given. Parimélalakār seems to beat about the bush here.

CHAPTER 11

GRATITUDE

101.     Behold the kindness done without  
any  
obligation : even the heavens and  
the  
earth are too poor to repay it.

102.     A kindness done in the hour of  
need  
may look small : but it outweigheth  
the  
whole world.

103.     Behold the kindness done  
without  
thought of recompense : the ocean  
will  
look small when compared with its  
worth.

104. The benefit received may be small even like a tiny millet seed : but in the eyes of the worthy its measure is that of a mighty palmyra tree.

105. Gratitude is not to be measured merely by the measure of the assistance given : its measure is alone the nobility of him that receiveth the benefit.

## THE KURAL

106. Forget not the friendship of the  
holy  
ones: nor forsake not those that  
suc-  
coured thee in thy difficulty.

107. The worthy will remember with  
grati-  
tude even unto their seventh  
reincarna-  
tion those that succoured them in  
their  
need.

108. It is ignoble to forget a  
kindness: but  
an injury received it is the part of  
nobility  
to forget at once.

109. The mortallest injury is forgiven  
the  
moment the mind recalleth a

single

kindness received from the injurer.

110. There is redemption for men who  
are  
guilty of every other crime: but  
the  
ungrateful wretch shall know of none.

—:0:—

## PART I    RIGHTEOUSNESS

### CHAPTER 12

#### UPRIGHTNESS OF HEART III.

The Alpha and the Omega of righteous life is propriety: and propriety requireth that thou must give each man his due, whether he be a stranger, or a friend, or an enemy.

II2. The prosperity of the just groweth not less: it endureth even unto their remotest posterity.

II3. Though nought but profit come of it, touch not the wealth that cometh by

deviating from the right.

114. The worthy and the unworthy  
are

known by their offspring.

115. Evil and good come unto all:  
upright heart is the glory of the

but his  
man of

worth.



## THE KURAL

116. When thy heart swerveth from the right and turneth unto evil, know that thy destruction is near at hand.
117. The world looketh not down on the poverty of the upright and virtuous man.
118. Behold the weighing beam, for it is straight in itself and weigheth justly : the glory of the wise is to be like unto it and to incline neither to this side nor to that.
119. Verily the upright speech coming out of a man's mouth is a judgment, provided that he swerveth not at all from the right in his heart.
120. Behold the business man that looketh after the interests of others as his own : his business will expand.



## PART I RIGHTEOUSNESS

### CHAPTER 13 SELF-CONTROL

121. Self-control leadeth unto heaven,  
but  
uncontrolled passion is the royal road  
to  
endless darkness.

122. Guard thy self-control as a very  
treasure: life hath no richer wealth  
here  
below.

123. Behold the man who rateth the  
things  
of this world at their true value  
and  
liveth a life of self-control: wisdom  
and  
every other blessing will come unto him.

124. Behold the man who hath  
triumphed:

over his passions and who swerveth not  
from duty: his form is more imposing  
than a mountain.

125. Humility is beautiful in all men: but  
alone on the rich doth it shine in all  
its  
splendour.

## THE KURAL

126. Behold the man who can draw in into himself his five senses even as the tortoise doth its limbs : he hath laid up for himself a treasure that will last even unto his seventh reincarnation.

127. Whatever else thou rein not in, rein in thy tongue : for an unbridled tongue will utter foolish things and will lead thee unto grief.

128. If even one word of thine causeth pain to another, all thy virtue is lost.

129. The burn caused by fire healeth in its time : but the wound burned in by the

tongue remaineth a running sore for  
ever. 130. Behold the man who hath  
learned  
wisdom and self-control and who  
al-  
loweth not anger to harbour in his heart  
:  
Righteousness pilgrimageth to his  
home  
in order to have a sight of his face.

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## PART I    RIGHTEOUSNESS

### CHAPTER 14

#### PURITY OF CONDUCT

131.    The man whose conduct is pure is honoured by all: purity of conduct is therefore to be prized even above life.
132.    Watch anxiously over thy conduct: for wheresoever thou mayest search thou canst not find a firmer ally than right conduct.
133.    A pure life bespeaketh an honourable family: but low conduct placeth a man amongst the ignoble.
134.    Even the Vêdas if forgotten can be learned again: but once fallen from virtuous conduct the Brâhman is fallen from his place for ever.
135.    Prosperity is not for the envious: even

so dignity is not for men of impure  
conduct.



## THE KURAL

136. The firm-minded swerve not from virtuous conduct: for they know the evils brought on by such swerving.
137. The man of right conduct is honoured among men: but ignominy alone is the portion of those who fall therefrom.
138. Purity of conduct soweth the seed of prosperity: but an evil course is the mother of endless ills.
139. Foul words can never fall from the lips of the well-bred even when off their guard.
140. Fools may be as instructed as thou pleasest: but they never learn to conform to the ways of the Righteous.



## PART I RIGHTEOUSNESS

### CHAPTER 15

#### NON-DESIRING OF ANOTHER MAN'S WIFE

141. Behold the men whose eyes are  
turned  
towards righteousness and  
towards  
wealth: they commit not the  
folly of  
desiring another man's wife.

142. Among those that have fallen  
from  
virtue there is no greater fool  
than he  
that haunteth the threshold of  
another.

143. Verily they are in the jaws of  
death  
who invade the home of an

unsuspecting

friend.

144. Let a man be ever so great:  
what  
adultery  
of the  
shame that floweth therefrom?

145. Behold the man who hangeth on  
to his  
accessi-  
ble : his name is sullied for ever.

## THE KURAL

I46. The adulterer knoweth no respite  
from  
four things, hatred, sin, fear, and  
shame.

I47.

He is the righteous householder whose  
heart is not attracted by the charms of  
his neighbour's wife.

I48. Behold the high-souled man  
that  
looketh not on another's wife : he is  
more  
than righteous : he is saintly.

I49. Who on earth deserve all the  
good

things of the world ? It is they who clasp

not the arms of her who belongeth  
to  
another.

150. Though thou shouldst transgress  
and  
yield to every other sin, abstain at  
least  
from the sin of adultery : that  
abstention  
will bring thee credit.

———:0:———

## PART I RIGHTEOUSNESS

### CHAPTER 16

#### FORGIVENESS

151. The earth supporteth even those that dig into her entrails: even so bear thou with those that traduce thee: for that is greatness.
152. Forgive thou always the injuries that others may do thee: but if thou forget them it were even better.
153. The most shameful poverty is the refusal of hospitality: and the greatest strength is to bear with the dullness of fools.
154. If thou wantest to be grand always, cultivate with patience the habit of forgiving others' transgressions.
155. The wise think not much of the men

who retaliate an injury: but they <sup>a</sup>are  
prized as gold who forgive their enemy.



## THE KURAL

156. The joy of revenge lasteth but a day  
:  
but the glory of him who forgiveth  
en-  
dureth for ever.

157. Let the wrong suffered be ever  
so.  
great : the better part is not to take it  
to  
heart and to abstain from revenge.

158. Conquer by thy nobility those that in  
their pride have injured thee.

159. More saintly than even those that  
have  
renounced are they that bear with  
the  
bitter tongue of their detractors.

160. Those that do penance by fasting  
are  
great: but they only come after  
those  
that forgive their calumniators.

—:0:—

## PART I RIGHTEOUSNESS

### CHAPTER 17

#### NON-ENVYING

161. Know that thy heart is inclining towards virtue when thou findest that it is free from all feelings of envy.
162. No blessing is so great as a nature that is free from all envy.
163. It is he that careth not for virtue or for wealth that envieth his neighbour's prosperity instead of rejoicing at it.
164. The wise injure not others through envy: for they know the evils that result from entertaining that mean feeling.
165. Envy itself is scourge enough for the envious man: for, even if his enemies spare him, his own envy will work him

ruin.

## THE KURAL

I66. Behold the man that beareth not to  
see  
gifts made to another: his family  
will  
beg for very food and clothing  
perish.

and

I67. Lakshmi\* cannot bear with the  
envi-  
ous: she will quit their side,  
leaving  
them to the care of her elder sister.†

I68. Caitiff Envy bringeth on indigence  
and leadeth up to the gates of hell.

I69. The affluence of the envious and  
the  
misery of the generous-minded are  
alike

matter for wonder. .

170. Never hath envy led to  
prosperity :  
nor a generous heart to a fall  
therefrom.

—:O:—

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\* The Goddess of fortune.

† The Genius of misery.

## PART I RIGHTEOUSNESS

### CHAPTER 18

#### NON-COVETING

171. Behold the unscrupulous man  
who  
coveteth another man's wealth :  
his  
wickednesses will increase and his  
family  
will decline.

172. Behold the men that turn away  
from  
evil : they covet not, neither do they  
yield  
to ignoble deeds.

173. Behold the men that care for  
other  
joys : they are not greedy after  
little

delights, nor do they yield unto iniquity.

I74. Behold the men that have mastered their senses and enlarged their vision: they covet not saying, *Lo, we are in want.*

I75. Of what avail is a mind that is subtle and comprehending, if it yieldeth unto  
greed and consenteth unto insensate deeds?



## THE KURAL

176. Even he who hungereth after grace and walketh in the Path will perish if he hankereth after wealth and plotteth evil.
177. Covet not the wealth that greed gathereth : for its fruit is bitter in the day of enjoyment.
178. If thou desire that thy substance should not grow less, covet not the riches in thy neighbour's hands.
179. Behold the wise man that understandeth justice and coveteth not : Lakshmi knoweth his worth and seeketh him in his home.
180. The greed that looketh not beyond engendereth destruction : but the greatness that sayeth, *I desire not*, triumpheth

over all.

—:O:—

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## PART I    RIGHTEOUSNESS

### CHAPTER 19

#### REFRAINING FROM SLANDER

181.     Behold the man who doth iniquity  
and  
who would not so much as even utter  
the  
name of righteousness : it is sweet  
even

unto him if men say,  
*Lo, here is one who*  
*backbiteth not.*

182.     It is wrong to turn away from  
good  
and do evil : but it is                far worse to  
smile  
before and vilify behind.

183.     It is worthier to die at once than  
live

by lying and slander: for such a death

bringeth with it the fruits of righteous-  
ness.

184. Slander not a man behind his back  
even though he hath insulted thee to thy  
very face.

185. The lips may speak righteousness : but  
a slanderous tongue betrayeth the mean-  
ness of the heart. •

## THE KURAL

186. If thou slander another, he will look into thy own transgressions and expose the worst of them.
187. Behold the men who delight in slander : they know not the sweet art of making friends, and will drive away from themselves even their old friends disgusted.
188. Those that love to speak abroad the transgressions of their friends, how will they spare the transgressions of their enemies ?
189. May it be that the Earth calleth her sense of duty to her aid in supporting the weight of the backbiting slanderer ?
190. If a man can scan his own faults as

he

doth those of his enemies, can evil  
ever  
come to him?

—:o:—

CHAPTER 20

REFRAINING FROM VAIN SPEAKING

191. Behold the man that angereth his

hearers by the speaking of vain words :

he will be despised of all men.

192. Worse even than injuring one's friends is the speaking of vain words before many.

193. He that multiplieth empty words declareth loud his want of worth.

194. Behold the man that speaketh vain words in an assembly: no profit

will  
come unto him and all that is good  
will  
flee from his side.

195. Even the worthy will lose honour and  
respect if they indulge in vain speaking.



## THE KURAL

196. Call not him man who loveth idle words: call him rather a chaff among men.\*

197. Let the wise, if they deem it meet,  
speak even hard words: but it is good for them to desist from profitless speech.

198. The wise whose thoughts are set on the solution of great problems utter no words that are not full of deep significance.

199. They whose eyes are whole say not vain words even by oversight.

200. Speak thou only such words as are worth saying: and speak not ever words that are profitless and vain.

\* Because, says Parimelalakar, the kernel, called sense, is not to be found inside him.

# PART I RIGHTEOUSNESS

## CHAPTER 21

### FEAR OF EVIL-DOING

201. The evil fear not the  
folly called sin :

but the worthy flee from it.

202. Evil bringeth forth evil : evil  
therefore

is to be feared even more than fire.

203. The chiefest wisdom, they say, is  
to  
abstain from injury even to an enemy.

204. Let not a man compass another's  
ruin  
even unthinkingly : for Justice will  
com-

pass the ruin of him that plotteth evil.

205.

Let not a man work evil saying, *I am poor* : for, if he do, he will sink into a lower destitution than before.

## THE KURAL

206. Whoso desireth not to be saddened  
by ills, let him abstain from doing injury  
to others.

207. There is a way of escape from every  
other enemy : but ill deeds never die  
but pursue and destroy their author.

208. As the shadow leaveth not a man  
but doggeth his footsteps wheresoever  
he goeth, even so do evil deeds pursue  
their author and work his destruction.

209. If a man love his own self, let him not  
incline his mind towards evil in

degree.

any

210. Know that man to be secure from  
ills  
who leaveth not the straight path  
in  
order to commit wrong.

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# PART I RIGHTEOUSNESS

## CHAPTER 22

### COMPLAISANCE

211. The gracious expect no return  
when they oblige: how can the world  
ever repay the rain-cloud ?

212. The substance gathered in by  
the worthy by the labour of their  
hands is all for others' use.

213. A better thing than a gracious  
com- plaisance cannot be had either here or  
in heaven.

214. He alone liveth who knoweth what  
is  
proper : he who knoweth not what is  
fit-  
ting shall be classed with the dead.

215. Behold the village tank filled  
with  
water  
to its brim : like unto it is the  
prosperity of the wise man that  
loveth  
the world.



## THE KURAL

216. Like unto a fruit-tree in the middle  
of  
the village bearing fruit is riches in  
the  
hands of the man of heart.

217. Like unto a tree that yieldeth  
medici-  
nal drugs and is available to all is  
riches  
in the hands of the obliging man.

218. Behold the men who know what is  
just  
and proper : they fail not to oblige  
others  
even when fallen on evil days.

219. The complaisant man thinketh  
himself  
poor only when he is impotent to  
oblige  
those who solicit his aid.

220. If ruin cometh as a result of  
complai-  
sance, it is worth courting even by  
selling  
one's own self into slavery.

—:0:—

## PART I RIGHTEOUSNESS

### CHAPTER 23

#### CHARITY

221. Giving to the poor is alone charity :  
all other giving is of the nature of loan.
222. Though it lead unto heaven,  
receiving is bad : and though heaven should  
be denied to the giver, even then the  
giving of alms would be the highest virtue.
223. It is only the high-born man  
that giveth without ever meanly saying,  
*I have not.*
224. The heart of the giver is not glad  
until he seeth the smile of content on the

face  
of the suppliant.  
225. The conquest of conquests to  
the conqueror over self is the conquest  
over  
hunger: but even that conquest  
cometh  
only after the self-abnegation of him  
who  
appeaseth that hunger.\*

---

\* The jingle is in the original.

## THE KURAL

226. To fill the gnawing hunger of  
the . poor: that is the way that the  
wealthy  
man should lay up a store for  
himself  
against an evil day.

227. The evil disease called hunger  
toucheth  
not the man that divideth his bread  
with  
others.

228. The hard of heart who perish  
their  
wealth by hoarding it, have not  
they  
ever tasted the delight of giving  
unto  
others?

229. Bitterer verily than the beggar's  
bread

is the hoarded meal of the miser  
eating  
alone.

230. Nothing is bitterer than death: but  
even death is sweet when one hath  
not  
the wherewithal to give to those  
who  
appeal for help.

—:0:—

## PART I RIGHTEOUSNESS

### CHAPTER 24

#### GLORY

231. Give to the poor and add glory unto thy name : there is no greater profit for man than this.
232. The one theme in the mouth of all that praise is the glory of those that give unto the poor.
233. Everything else dieth on earth : but the fame of those grand men whose achievements are unique in the annals of mankind endureth for ever.

234. Behold the man that hath won a  
last- ing, world-wide fame : the Gods on  
high prefer him even before saints.

235. The ruin that addeth unto fame  
and the death that bringeth glory are  
impos- sible of attainment except only  
by men of soul.



## THE KURAL

236. Having come into this world, let a  
man  
acquire glory and fame : as to those  
who  
have not achieved fame, it is better  
for  
them not to have been born at all.

237. Those that are not free from  
blemish  
chafe not at themselves :\* why then  
are  
they wroth against their calumniators

?† 238. It is a disgrace for all men if  
they  
earn not the memory called fame.

239. Behold the land weighed down  
beneath  
the tread of an inglorious people:

though

famed for its wealth in the past, it will  
be

reduced to utter poverty.

240. They alone live who live  
without  
blemish : and they alone die who  
have  
lived without glory.

——:0:——

HERE ENDETH SECTION i OF PART I  
ENTITLED THE LIFE OF THE HOUSEHOLDER

---

\* though they alone are to blame for the disgrace into  
which they are fallen.

† whose calumny is but a result of the disgrace into which  
the former have thrown themselves.

## SECTION II

### THE LIFE OF THE ASCETIC SUBDIVISION A. DISCIPLINE

#### CHAPTER 25

##### MERCY

241. The chiefest wealth is a heart  
that  
overfloweth with mercy : for  
material  
wealth is found even in the hands of  
vile  
men.

242. Follow the good Path and learn to be  
merciful : and if thou examine  
the  
teachings of other faiths also, thou  
wilt  
see that Mercy is the only salvation.

243. They enter not into the dark and  
bitter

world whose heart is joined unto mercy.

244. The results of actions at which the  
soul trembleth pursue not him who  
is

kind and merciful to all life.<sup>1</sup>

245. Vexation never toucheth the merciful :  
the teeming air-encircled earth is a  
wit-

ness thereto.

## THE KURAL

246. Behold the man that hath forsaken mercy and doth iniquity : *though he must have suffered cruelly in past births for neglecting mercy, he hath forgotten the lesson, say the wise.*
247. The other world is not for those whose heart is incapable of pity, even as this world is not for them that are without riches.
248. The poor in substance may one day thrive and prosper : but they that lack pity are poor indeed, and their day cometh never.
249. It is as easy for the hard of heart to do deeds of righteousness as for the confused in mind to see the Truth.
250. When thou art tempted to oppress the weak, call to mind how thou feltest

within thyself when thou didst tremble  
before a stronger.

—:O:—

## PART I RIGHTEOUSNESS

### CHAPTER 26

#### ABJURING OF FLESH-MEAT

251. How can he feel pity, who eateth  
other  
flesh in order to fatten his own ?
252. Thou canst not find riches in the  
hands  
of the thriftless : even so than canst  
not  
find pity in the hearts of those that  
eat  
meat.
253. The heart of the man that tasteth flesh  
turneth not towards good, even as  
the  
heart of him that is armed with steel.

254. The killing of animals is veritable  
hardness of heart : but the eating of  
their  
flesh is iniquity indeed.

255. In non-eating of flesh is Life : if thou  
eat, the pit of hell will not open its  
mouth  
to let thee out.



## THE KURAL

256. If the world desireth not meat for eating, there will be none to offer it for sale.
257. If a man can only realise to himself the agony and pain suffered by other living beings, he would not desire to eat flesh-meat.
258. Behold the men who have escaped from the bonds of illusion and ignorance: they eat not the flesh from which life hath flown out.
259. To abstain from the killing and eating of living beings is better than to perform a thousand sacrifices in the sacrificial fire.
260. Behold the man who killeth not and abstaineth from flesh-meat : all the world joineth hands to do him reverence.

—:0:—

•

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## CHAPTER 27

## TAPAS\*

261. Patient endurance of suffering and non-injuring of life, in these is contained the whole of *tapas*.
262. *Tapas* is possible only for those who have acquired merit by *tapas* in previous births: it is profitless for others to take it up.
263. Is it because there should be some people to tend and feed ascetics that all the rest have neglected *tapas*?

264. If thou wouldst destroy thy foes  
and  
exalt those that love thee, know  
that  
such a power belongeth unto *tapas*.  
265. *Tapas* fulfilleth all desires even in  
the  
very manner that is desired:  
therefore  
is it that men endeavour after *tapas*  
in  
this world.

---

\* Austerities, self-mortification, and thought-concentration.

It is the men that do *tapas* that look  
after their own interests: the rest

are

caught in the snares of desire and  
do themselves harm.

only

267. The fiercer the fire in which it  
is • melted, the more brilliant becometh

the  
lustre of the gold: even so, the

severer

the sufferings endured by the austere

in

the performance of their *tapas*, the  
their nature shineth.

purser

268. Behold the man who hath attained  
mastery over himself: all other  
men worship him.

269. Behold the men that have  
power by austerities: they can  
succeed  
even in conquering death.

270. If the needy are the many in the world,  
it is because those that do *tapas* are  
few, and those that do not, form the  
larger number.

—:0:—

# PART I RIGHTEOUSNESS

## CHAPTER 28

### IMPOSTURE

271. The five\* principles of his own  
body  
smile within themselves when they  
see  
the imposture of the hypocrite.

272. Of what avail is an imposing  
presence  
when evil is in the heart and the heart  
is  
conscious thereof?

273. Behold the man who hath not  
attained  
mastery over himself putting on  
the  
puissant look of the austere: he is  
like  
a cow that grazeth about wearing

a

tiger's skin.

274. Behold the man who taketh  
cover  
under a saintly garb and doth evil : he  
is  
like a fowler hiding in the bush  
and  
decoying birds.

275. The hypocrite pretendeth unto  
sanc-  
tity and sayeth, *I have vanquished*  
*my*  
*passions* : but he will come to grief  
and  
cry, *What have I done ! Oh, what have*  
*I*  
*done !*

---

\* Ether and the subtle principles of gaseousness, heat,  
liquid- ity, and solidity.



## THE KURAL

276. Behold the man that hath not re-  
nounced in his heart, but walketh  
about  
like one that hath renounced,  
and  
cheateth men : thou canst not find a  
more  
unscrupulous villain than him.

277. The *kunri* seed is fair on one side,  
but  
the other side of it is black :  
there are  
men who are like unto  
it : they are fair  
on the outside, but their inside is  
all  
foul.

278. Many there be whose heart is  
impure  
but who bathe in holy streams and

about.

prowl

279. The arrow is straight but thirsts  
for blood, while the lute that hath  
a bend radiates harmony around : judge  
thou therefore men by their acts and not  
by their appearance.

280. Neither matted hair thou wantest  
nor shaven head, if thou abstain from  
that which the world contemneth.

—:0:—

CHAPTER 29

ABSTAINING FROM FRAUD

281. Whoso wanteth not to be held in contempt, let him guard himself against every thought of fraud.
282. It is a sin even to say in one's heart, *I shall cheat my neighbour of his substance.*
283. The fortune that is built up by fraud may appear to thrive: but it is doomed for ever.
284. The thirst for plunder leadeth in its season to endless grief.
285. Behold the man that coveteth other men's substance and lieth in wait to

catch them napping : he thinketh not of  
grace and love is far from his heart.

## THE KURAL

286. The man who thirsteth after  
plunder  
cannot weigh things aright: nor  
can he  
walk in the way of righteousness.

287. Behold the man that  
the things of this world

hath weighed  
and made his

heart firm : he committeth not the  
of cheating his neighbour.

folly 288. As Righteousness resideth in the  
heart of  
so

him who valueth things aright, even  
Deceit hath its seat in the heart of the  
thief.

289. Behold the man who meditateth  
on  
nothing but fraud and deceit: he  
will  
leave the right path and perish.

290. He that deceiveth others is not  
master  
even of his own body: but the world  
of  
the Gods itself is a never-failing  
inheri-  
tance unto those that are upright.

—:0:—

# PART I RIGHTEOUSNESS

## CHAPTER 30

### TRUTHFULNESS

291. What is truthfulness? It is the speaking of that which is free from even the slightest taint of evil.
292. Even falsehood is of the nature of truth if it bringeth forth unmixed good.<sup>a</sup>
293. Hold not forth as truth what thou knowest to be false: for thy own conscience will burn thee when thou hast lied.
294. Behold the man whose heart is free from every trace of falsehood: he reigneth in the hearts of all.
295. Behold the man whose heart is fixed in truthfulness: he is greater than the austere and greater than he that maketh

gifts to the poor. .



## THE KURAL

296. There is no greater renown for a man  
than the renown that he is a  
stranger  
unto falsehood: such a man  
acquireth  
every virtue without mortifying the  
body. 297. If a man can live without ever  
utter-  
ing a falsehood, all other virtues  
are  
superfluous unto him.
298. Water cleanseth but the outward  
form:  
but the purity of the heart is proved  
by  
truthfulness.
299. The worthy regard not all other  
light  
as light : it is only the light of truth

that they look upon as a veritable  
illumina-  
tion.

300. Many things have I seen in this world  
: but of all the things that I have seen,  
there  
is nothing that is higher than truth.

—:O:—

## PART I RIGHTEOUSNESS

### CHAPTER 31

#### ABSTAINING FROM ANGER

301. A man can be said to forbear only when he hath the power to strike and striketh not: where he hath not the power, what mattereth it whether he forbeareth or forbeareth not?

302. It is wrong to get angry even when  
thou art helpless to strike: and  
when  
thou hast the power, there is  
nothing  
that is worse than anger.

303. Whoever thy offender may be,  
forget  
thy anger: for from anger spring  
a  
multitude of ills.

304. Anger killeth the smile and it  
des-  
troyleth cheer : hath man a crueller  
foe  
than anger ?

305. If thou want to look after thyself,  
keep  
off from choler : for if thou keep not  
off,  
it will come upon thee and destroy  
thy  
own self.

## THE KURAL

306.       Choler destroyeth every man whom  
it  
          approacheth: and it burneth also  
the  
          family of him who nurseth it.

307.       He who nurseth his rage as if it  
were a precious thing is like unto the man  
who dasheth his hand against the ground: the  
hand of this man escapeth not from injury,  
and the destruction of the first is as certain.

308.       Even when thy wrongs burn as  
the .       flaming of many fires, it is good if  
thou  
          canst abstain from anger.

309.       All the desires of a man will be  
fulfilled  
          on the instant if from his heart he  
banish

anger.

310. Whoso is overwhelmed with anger  
is like one dead : but whoso hath  
forsworn  
wrathfulness is like unto the saints.

—:O:—

## PART I    RIGHTEOUSNESS

### CHAPTER 32

#### NON-INJURING

311.     The man who is pure in heart  
would  
not injure others       even       if he could  
obtain  
a princely estate thereby.
312.     Even when another hath injured him  
in his hate, the man who is pure in  
heart  
returneth not the injury.
313.     If thou injure another, even though it  
be only a man who hath injured  
thee  
without    any    provocation,    thou  
simply  
bringest down upon thyself evils that  
can  
never be remedied.

314. How shall a man punish them  
that  
have injured him? Let him do them  
a  
good turn and make them ashamed  
in  
their hearts.

315. Of what avail is intelligence to a  
man  
if he doth not feel as his very own  
the  
pain suffered by other beings, and  
so  
feeling doth not abstain from  
injuring  
any?



## THE KURAL

316. When a man hath felt a pain for  
him- self, let him take care that he inflicteth  
it not on others.

317. It is a great thing if thou injure  
not knowingly any man, at any time, and  
in any degree.

318. He who hath felt what pain  
meaneth to himself, how doth he bring himself  
to inflict it on others?

319. If a man injureth his  
neighbour in the forenoon, evil will come to him in  
the afternoon of its own accord.

320. All evil recoileth on the head of  
the  
wrong-doer : they abstain therefore  
from  
wrong-doing who desire to be  
immune:  
from ills.

—:o:—

# PART I RIGHTEOUSNESS

## CHAPTER 33

### NON-KILLING

321. The greatest of virtues is non-killing  
: killing bringeth in its train every  
sin.

other

322. To divide one's bread with the  
needy and to abstain from killing: these  
are the greatest of all the commandments  
of all the prophets.

323. The greatest virtue of all  
is non-killing: truthfulness cometh only next.

324. What is the good way? It is the path

that taketh thought how it may  
save  
even the smallest of creatures from  
killed.  
being

325. Among all those that have  
renounced  
family life with its fears of ill, the  
chiefest  
is he that reverenceth all life for fear  
of  
killing any.

## THE KURAL

326. Behold the man who hath taken  
the vow of non-killing: Death that  
eateth away all life maketh no inroads into  
his days.

327.

Take not away from any living thing  
the life that is sweet unto all, even if it  
be to save thine own.

328. They may say, Sacrifices gain for  
a man many blessings: but to  
the pure in heart the blessings that are  
earned by killing are an abomination.

329. Those who live by slaying are  
likened  
by the discriminating to eaters  
of carrion.

330. Behold the beggar whose putrid  
body is festering with ulcerous sores: *he must  
have been a shedder of blood in the past,* say  
the wise.

——:0:——

HERE ENDETH SUBDIVISION A OF  
SECTION II OF PART I  
ENTITLED DISCIPLINE

## SECTION II

### THE LIFE OF THE ASCETIC

#### SUBDIVISION B. WISDOM

#### CHAPTER 34

#### THE VANITY OF ALL THINGS

331. There is no greater folly than the infatuation that looketh upon the transient as if it were everlasting.
332. The crowd that assembleth to witness a village show, that is the symbol of great riches flowing on a man : and the dispersal of that same crowd is the type of its passing away.
333. Prosperity is transient : if thou have come by it, delay not to do are of lasting good.

things that

334. Time looketh like an innocent thing :  
but verily it is a saw that is continually  
sawing away the life of man.

335. Make haste to do good works  
before  
the tongue is paralysed and  
ariseth in the throat.

hiccough



336. But yesterday a man was and to-day he is not : that is the wonder of wonders in this world.
337. Man knoweth not if he shall last the next minute : but his thoughts are more than ten million.
338. The fledgeling abandoneth the broken shell of the egg and flieth away : that is the symbol of the love between the soul and the body.
339. Death is like unto a sleep : and life is like the waking after that sleep.
340. Hath the soul no fixed home of its own, that it seeketh a lodging in this worthless body ?



# PART I RIGHTEOUSNESS

## CHAPTER 35

### RENUNCIATION

341. Whatsoever thing a man hath  
re-  
nounced, from the grief arising from  
that  
hath he liberated himself.

342. If thou want joy, renounce early :  
for  
many are the delights that thou  
shalt  
enjoy after renouncing.

343. Crush thou the five senses : and  
every-  
thing in which thou takest delight,  
give  
up utterly.

344. To possess nothing, that is the law  
of  
the man of vows : the possession of  
even  
one thing is a coming back to the  
snares  
that he hath left.

345. To those that desire to put an  
end  
to their reincarnations, even the body  
is  
a superfluity : how much more then  
are  
other bonds ?

346.

The feelings of *I* and *Mine* are nought but  
vanity and pride : he who crusheth them  
entereth a higher world than the  
of the Gods.

world

347. Behold the man who holdeth on  
to  
attachments and giveth not them up:

Care  
and Sorrow will take hold of him

and  
will not give *him* up.

348. They that have renounced  
on the path to salvation : but

utterly are

the others  
are caught in a snare.

349. The moment that attachments  
are broken, that very moment  
reincarnations  
cease: the man who breaketh them  
not  
continueth in vanity.

350. Attach and tie thyself to Him  
who hath conquered all attachments :  
bind  
thyself firmly to Him in order that  
all  
thy bonds may be broken.

—:O:—

# PART I    RIGHTEOUSNESS

## CHAPTER 36

### REALISATION OF THE TRUTH 351.

Behold the delusion that taketh vanities for the Reality : it bringeth the soul again into this world of sorrow.

352. Behold the man who hath freed himself from delusion and whose vision is unclouded and clear : darkness ceaseth for him and joy cometh unto him.

353. Behold the man who hath freed himself from doubts and who hath realised the Truth : heaven is nearer to him than earth.

354.        Though risen to human birth, the  
soul  
hath profited nothing if it hath  
not  
realised the Truth.

355.        To separate the true from the false in  
everything, whatever its nature may  
be,  
that is the part of a wise  
understanding.



## THE KURAL

356. Behold the man who hath  
studied  
deeply and hath realised the Truth :  
he  
will enter the path that leadeth  
not  
again into this world.

357. Verily those that have meditated  
upon  
and attained to the Truth need not  
think  
at all of future incarnations.

358. He is the wise man who  
endeavoureth  
after Perfection and Truth in order  
that  
he might escape the folly of being  
born  
again.

359. Behold the man who

understandeth

the means of his salvation and  
laboureth

to conquer all attachments : the ills  
that

he is yet to suffer depart from him.

360. All suffering ceaseth for a man

when

he hath conquered utterly desire  
and

anger and delusion.

—:0:—

# PART I RIGHTEOUSNESS

## CHAPTER 37

### THE KILLING OF DESIRE

361. Desire is the seed that yieldeth  
unto every soul, and always, a  
never-failing  
crop of births.

362. If thou must needs long for  
anything,  
long for freedom from  
reincarnation :  
and that freedom will come to thee  
if  
thou long to conquer longing.

363. There is no greater wealth here  
below  
than desirelessness : and even in  
heaven  
thou canst find no treasure

that  
equalleth it.

364. Purity is nought but freedom from  
desire : and this freedom is achieved  
by  
yearning after perfect truthfulness.

365. It is those that have conquered  
their  
desire that are called the liberated ones  
:  
the others appear to be free but they  
are  
verily in bondage.

## THE KURAL

366. If thou love righteousness, flee  
from  
desire : for desire is a snare and a  
dis-  
appointment.

367. If a man crusheth utterly all  
desire,  
salvation will come to him by any  
path  
that he commandeth to it.

368. He that hath no desires hath no  
grief:  
but ills on ills descend on the man  
that  
hankereth after things.

369. Even here a man shall have  
everlast-  
ing joy if he killeth that greatest  
misery

of all, desire.

370. Desire is never filled : but if a  
man giveth it up utterly he attaineth  
perfection even at the very moment of  
giving it up.

——:O:——

HERE ENDETH SUBDIVISION B  
OF SECTION II ENTITLED WISDOM  
HERE ALSO ENDETH SECTION II OF PART I  
ENTITLED THE LIFE OF THE ASCETIC

## PART I RIGHTEOUSNESS

### CHAPTER 38

#### DESTINY

371. Resolution cometh to a man  
when  
Fortune is about to smile on him:  
but  
Indolence appeareth when Fortune  
is  
about to leave.

372. Evil fate dulleth the faculties:  
but  
when Fortune is about to smile on a  
man,  
she first expandeth his intelligence.

373. What doth learning avail and  
all  
subtleties ? When Destiny driveth,  
it is  
the native blindness that prevailleth

over  
all.

374. The world falleth into two  
categories  
that are mutually exclusive : for  
success  
in life is one thing and saintliness  
quite  
another.

375. When the tide is against thee  
even  
good things turn to evil : and even  
evil  
things turn to good when the tide is on.



## THE KURAL

376. What Destiny denieth thou  
canst

not keep even with the utmost care :  
and

even if thou throw them away  
wilfully

the things that are thine will not  
go

away from thee.

377. Even the man who hath amassed  
ten

million cannot enjoy his riches except  
as

the Ordainer hath ordained.

378. -- Verily the destitute poor would  
turn -- their hearts towards renunciation  
but

that Destiny reserveth them for  
the

miseries that are their portion.

379. They that rejoyce when good  
cometh,

why should they fret when they  
encoun-

ter evil?

380. What is there that is mightier  
than ~ Destiny? For even as its victim is  
medi-

tating a plan to overcome it, it  
forestalleth

him and bringeth him down.

—:O:—

HERE ENDETH PART I  
ENTITLED RIGHTEOUSNESS

PART II

WEALTH

SECTION I  
THE PRINCE  
CHAPTER 39

THE QUALIFICATIONS OF THE PRINCE

381. He is a lion among princes who

is well endowed in respect of the six

things,  
to wit, troops, population,

substance,  
council, alliances, and fortifications. 382.

Four qualities should never be want-  
ing in the prince, namely, courage,  
liberality, sagacity, and energy. 383.

Behold the men that are destined to  
rule the earth: the three virtues,

alert-  
ness, learning, and quickness

of decision,

leave them not.

384. The prince shall not fail in virtue and shall abolish unrighteousness : he shall guard his honour jealously but shall not sin against the laws of valour.

385. The prince shall know how to develop the resources of his kingdom and how to enrich his treasury : how to preserve his wealth and how to spend it worthily.

## THE KURAL

386. If the prince is accessible to all  
his subjects and is never harsh of word,  
his kingdom will be esteemed above  
every other.

387. Behold the prince who can give  
with grace and rule with love : his fame  
will fill the earth, and whatever land  
he desireth to conquer will be sure to  
come under his sway.

388. Behold the prince who  
administereth

sub- impartial justice and protecteth his  
god subjects : he will be looked upon as a  
among men.

389. Behold the prince who hath the  
virtue

to bear with words that are bitter to  
the ear : his subjects will never leave  
the shadow of his umbrella.

390. Behold the prince who is liberal  
and

gracious and just, and who tendeth  
his people with care : he is a light  
among kings.





## PART II WEALTH

### CHAPTER 40 LEARNING

391. Acquire thoroughly the knowledge  
that is worth acquiring: and  
after  
acquiring it walk thou in  
accordance  
therewith.
392. Two are the eyes of living kind :  
the  
one is called Numbers, and the other,  
Letters.
393. The learned alone can be said to  
possess eyes : the unlettered have but two  
sores in their head.
394. It is a festival of joy when learned  
men  
come together : but wistful grow  
their

hearts    when    the    time    of    their  
parting  
          arriveth.  
.395.        Though    thou    hast    to    humble  
thyself  
          before    the    teacher    even    as    a  
beggar  
          before    a    man    of    wealth,    thou    yet  
acquirest  
          learning:   it   is   those   that   refuse   to  
learn  
          that   are   the   lowest   among   men.

## THE KURAL

396.

Knowledge is like unto a sand-spring :  
the more thou diggest and drawest  
thereat, the more excellent is the  
flow thereof.

397.      Everywhere is his home to the  
learned man, and everywhere his [native  
land :  
why then doth a man neglect  
instruction up to his dying day ?

. 398.      The learning that a man  
acquireth in this birth will exalt him even unto  
his seventh reincarnation.

399. The learned man seeth that the  
learn- ing that delighteth him delighteth also  
all that listen to him : and he loveth  
instruc- tion all the more on that account.

400. An imperishable and flawless  
treasure is learning to a man : other wealth is  
as nothing before it.

—:0:—

## PART II WEALTH

### CHAPTER 41

#### THE NEGLECTING OF INSTRUCTION

401. Ascending the rostrum without abundant knowledge is like the playing of dice without the chequered board.<sup>a</sup>

402. Behold the man without instruction who desireth to be called eloquent : he is like unto a woman without busts who yearneth to be admired of men.

403. Even a fool will be counted wise if he could hold his peace before the learned.

404. The man without instruction .may  
be  
as wise as thou pleasest: but the  
wise  
will attach no value to his opinions.

405. Behold the man who hath  
neglected  
instruction, but who is wise in his  
own  
eyes: he will be put to shame  
directly  
he openeth his lips in an assembly.

## THE KURAL

406.        Like        unto a        waste  
land that yieldeth  
             no harvests is the man that hath  
neglect-  
             ed instruction: all that men can say  
about  
             him is that he liveth, and nothing  
more.

407.        Behold the man whose  
understanding hath not been penetrated by  
the grand and the subtle: the comeliness  
of his person is no better than the beauty  
of an image of clay.

408.        Bitter verily is the poverty of the  
man  
             of learning: but far worse is riches  
in  
             the hands of the fool.

409.        The fool though born of a  
higher

family is esteemed much less than  
a learned man who is of inferior  
descent.

410. How much better are men than beasts  
?

Even so much are the learned  
better  
than those that have not cared  
for  
instruction.

—:0:—



## PART II WEALTH

### CHAPTER 42

#### LISTENING TO THE INSTRUCTION OF THE WISE

411. The most precious of treasures is the  
treasure of the ear : verily it is the  
crown  
of all kinds of wealth.

412. Even unto the stomach some  
food  
will be offered when there is no food  
for  
the time being for the ear. \*

413. Behold the men who have listened  
to  
much instruction : they are very  
Gods  
on earth.

414. Let a man listen to instruction  
even

though he hath no learning: for it  
will  
be a stay unto him when he is  
encom-  
passed by difficulty.

415. The counsel of the righteous is  
like  
unto a strong staff: for it keepeth  
those  
that listen to it from slipping.

---

\* Food is not to be thought of so long as there is  
instruction to listen to.

## THE KURAL

416. Listen to good words though they  
be  
but few : even those few will add to  
thee  
a proportionate dignity.

417. Behold the man that hath  
meditated  
much in himself and hath laid by  
a  
store of instruction by listening to  
the  
discourses of the wise : he talketh  
not  
nonsense even when in error.

418. Deaf indeed though it heareth is  
the  
ear that hath not been drilled by  
words

of instruction.

419. Humility of speech is hard to be  
at-  
tained by those who have not listened  
to  
the subtle words of the wise.

420. Behold the men that taste with  
the  
tongue but know not the taste of  
the  
ear : what doth it matter to the  
world  
whether they live or die ?

—:0:—

## PART II WEALTH

### CHAPTER 43

#### THE UNDERSTANDING

421. The understanding is an armour  
against all surprise : it is a fortress  
which  
even enemies cannot storm.

422. The disciplined understanding  
curbeth  
the senses from roving about,  
keepeth  
them from evil, and directeth them  
to-  
wards the Good.

423. To separate the true from the  
false  
in every utterance, whoever it be  
that

speaketh, that is the part of a  
wise  
          understanding.

424.       What he speaketh, the wise  
man  
          speaketh so as to be understood by  
all :  
          and from the lips of others he  
gathereth  
          their subtle meanings.

425.       The wise man attacheth all men  
to  
          himself: and his temper is ever  
even,  
          expanding not nor contracting to  
excess.

## THE KURAL

426. It is a part of wisdom to conform  
to

the ways of the world.

427. The man of understanding  
knoweth

what is coming: but the fool  
foreseeth

not what is before.

428. It is folly to rush headlong  
into

danger: it is the part of the wise to  
fear

what ought to be feared.

429. Behold the man of foresight who  
is

armed for every contingency: he  
will

never know the blow that causeth  
trem-

bling.

430. He that hath understanding  
hath  
everything: but the fool though  
he  
possess everything hath nothing.

—:0:—



## PART II WEALTH

### CHAPTER 44

#### ESCHEWING OF FAULTS

431. Behold the man who is free from haughtiness and anger and littleness : \* there is a dignity about him that adorneth his prosperity.
432. Parsimony, over-confidence, and excessive *amour propre* are faults in the prince.
433. Behold the men who are jealous of their reputation : though their fault be small even like a millet seed, they

look upon it as of the measure of a  
palm.

palmyra

434. Guard thyself jealously against

weak-

nesses: for they are the foes that

will

lead thee to ruin.

435. Behold the man who provideth

not

beforehand against surprise: he will

be

destroyed even like a stack of

straw

before a spark of fire.

---

\* Parimelalakar interprets it as lust.

## THE KURAL

436. If the prince correcteth his own  
faults  
and then looketh into those of  
others,

where is the ill that can approach him ?

437. Behold the miser that spendeth  
not

where he ought to spend : his  
wealth

will come to an inglorious wreck.

438. Close-fisted parsimony is not a  
vice

to be classed with other vices : it  
formeth

a class apart.

439. Exult not at anything at any  
time :

embark not on enterprises that  
would

bring thee no good.

440. If thou canst keep from the  
know-  
ledge of others the things in which  
thy  
heart taketh delight, the machinations  
of  
thy foes will be in vain. \*

—:O:—

---

\* Do not disclose thy *penchants* to others.

## PART II WEALTH

### CHAPTER 45

#### CULTIVATING THE FRIENDSHIP OF THE WORTHY

441.

Esteem thou the men that have grown old in righteousness, and acquire their friendship.

442. Behold the men who can cure the evils that have already befallen thee and who can guard thee from future ones: cultivate thou their friendship with ardour.

443. It will be the rarest of rare good for-  
tunes if thou canst secure to  
thyself the

devotion of men of worth.

444. If those that are worthier than  
thyself have become thy intimates, thou  
hast acquired a strength before which  
all other strength paleth.

445.  
As the eyes of the prince are his own  
ministers, let him use his discretion and  
choose them wisely.

## THE KURAL

446. Behold the man who can move  
with  
the worthy as their intimate: his  
foes  
will be powerless against him.

447. Who can ruin the man that  
com-  
mandeth the friendship of those that  
can  
reprove him?

448. Behold the prince who reposes  
not  
on the support of men who can  
rebuke  
him : he will perish even when he  
hath  
no foes.

449. Profit is not for those that have  
no  
capital : even so

stability is not for them  
that repose not on the firm support  
of  
the wise.

450. It is foolish to make a multitude  
of  
foes : but it is ten times worse to give  
up  
the intimacy of the good.

——:o:——



CHAPTER 46

KEEPING ALOOF FROM VULGAR  
COMPANY

451. Men of worth fear vulgar company  
: but little-minded men mix with it as  
if  
they made one family with it.

452. Water altereth and taketh the  
cha-  
racter of the soil  
through which it flow-  
eth : even so the mind taketh the  
colour  
of the company with which it

consorteth. 453. The understanding of a  
man belongeth  
unto his mind : but his

reputation

dependeth on the company he  
keepeth.

454. The disposition of a man seemeth  
to  
reside in his mind: but its  
veritable  
abode is the company in which  
he  
moveth.

455. Purity of heart and purity of  
action  
depend upon the purity of a man's  
com-  
pany.

## THE KURAL

456. The pure of heart will have a  
righte-  
ous progeny : and everything  
prosper-  
eth unto those that consort with  
good  
company.

457. Purity of heart is a treasure unto  
a  
man : and virtuous company  
bringeth  
him every glory.

458. Though themselves are  
endowed  
with every virtue, the wise look  
upon  
the company of the worthy as a  
tower

of strength.

459. Virtue leadeth unto heaven : and  
the  
company of the good steadieth a  
man  
in the practice thereof.

460. There is no greater ally to a man  
than  
good company : and nothing  
bringeth  
greater troubles than evil company.

—:0:—

## PART II WEALTH

### CHAPTER 47

#### DELIBERATION BEFORE ACTION

461.       Take     into     consideration     the  
output  
          and the wastage and the profit that  
an  
          undertaking will yield: and then  
put  
          thy hand to it.

462.       Behold the prince who undertaketh  
an  
          enterprise only after consulting  
with  
          men chosen for their worth: there  
is  
          nothing that is impossible for him.

463.       There are enterprises that tempt  
with  
          a great profit but which perish

even

the capital itself: the wise

undertake

them not.

464. Behold the men who fear to be  
ridiculed

by others : they do not take up

any

enterprise without previous

deliberation. 465. To make war without  
planning every

detail of it beforehand is only to

trans-

plant thy enemy on carefully

pre-

pared soil.

## THE KURAL

466. There are things that ought not to be done and if thou do them thou wilt be ruined : and there are things that ought to be done and if thou do them not thou wilt be ruined also.

467. Decide not upon any action except after careful deliberation : it is a fool who undertaketh first and sayeth in his heart,  
*I shall think afterwards.*

468. Behold the man that goeth not to his work the right way about : all his labour will be a waste even if numbers come to his aid.

469. Even in doing good thou mayest

err,  
if thou suit not the benefit to the  
cha-  
racter of him that receiveth.

.470. Let the thing that thou decidest on  
be  
above reproach : for the world  
despiseth  
the man who stoopeth to a thing that  
is  
beneath himself.





## PART II WEALTH

### CHAPTER 48

#### JUDGING OF STRENGTH

471. Weigh justly the difficulty of the  
enter-prise, thy own strength and the  
strength of thine enemy, and the strength also  
of your\* allies : and then enter thou upon  
it.

472. Behold the prince who knoweth  
his own force and hath learned what  
he ought to learn, and who  
oversteppeth not the limits of his force and  
informa-tion : his invasions will never fail.

473. Many there have been who in

the sanguineness of their 'hearts'  
over-esti-  
mated their strength and  
adventured,  
but were cut off in the middle.  
474. Behold the men who know not to  
live  
in peace, who know not their  
own  
measure, and who are full of  
self-conceit :  
they will have a swift end.  
475. Put too many of them and even  
pea-  
cock's feathers would break the  
axle. †  
waggon's

---

\* Thy allies as well as those of thy enemy.

† *i.e.*, even the most powerful king will succumb if he  
make war with too many enemies at a time, even if each of  
them should be despicable when alone.

## THE KURAL

476. Those that have climbed to the top  
of  
the tree will lose their lives if  
they  
attempt to climb still higher.\*

477. Keep thou in mind the extent of  
thy  
wealth and let thy gifts be  
commensurate  
therewith : that is the way to  
conserve  
and divide thy substance.

478. It mattereth not if the feeder channel  
†  
is strait, provided that the  
draining  
channel‡ is not wider.

479. Behold the man that taketh not  
ac-  
count of his measure nor liveth

within

the bounds thereof: he may look  
like  
prospering, but he will perish leaving  
no  
trace behind.

480. Behold the man that taketh  
not  
measure of his wealth and lavisheth  
it  
on every side with an unsparing  
hand:  
his substance will quickly come  
to  
nought.

---

\* This is a warning to those princes who seek to embark  
on fresh enterprises after the utmost limit of their strength  
has been reached.      † Income.      ‡ Expenditure.

## PART II WEALTH

### CHAPTER 49

#### JUDGING THE OPPORTUNE MOMENT

481. The crow triumpheth over the owl when it is day : even so opportunity is a great thing to the prince who would vanquish his enemy.
482. To follow closely on the pace of Time : that is the cord that will bind the Goddess of Fortune to thee firmly.
483. Where is the thing called impossible if thou start on thy enterprise with a knowledge of the right season and employ the proper means ?
484. Thou canst conquer even the whole world if thou choose the proper time and the proper objectives.
485. Those that are intent on conquests

will be quietly watching their opportunity : they will know neither confusion nor hurry.

486. The ram steppeth back before it delivereth the stunning blow : even such is the inaction of the man of energy.
487. The wise show not their anger on the spot : they will nurse it within their hearts and wait for their opportunity.
488. Bend down before thy adversaries when they are more powerful than thyself : they can be easily overthrown when thou attackest them at the moment that their power is on the decline.
489. When thou hast got an unusual chance, hesitate not but straightway attempt even the impossible.
490. When the time is against thee feign inaction like the stork : but when the tide is on, strike with the swiftness of its souse.





## PART II WEALTH

### CHAPTER 50

#### JUDGING OF PLACE

491. Provoke no war and begin no operation except after making a thorough reconnoissance of the theatre of operations.

492. It is an immense advantage even to the powerful and the strong to be based on fortified places.

493. Even the weak can hold their own and triumph over a powerful foe if they choose the proper theatre and operate

cautiously.

494. The plans of thy adversaries will  
be baffled if thou fall back on strong  
posi- tions already reconnoitred and  
base thyself on them.

495. All-powerful is the crocodile in  
deep water : but out of it, it is the  
plaything  
of its foes.

## THE KURAL

496.       The       strong-wheeled       chariot  
runneth  
          not on the sea : nor saileth the  
ocean-  
          going ship on dry land.

497.       Behold   the   prince   that   hath  
planned  
          everything beforehand and striketh  
at  
          the proper objective: he wanteth  
no  
          other ally than his own courage.

498.       If the prince whose army is weak  
only  
          betaketh himself to a proper theatre  
of  
          war, all the endeavours even of  
the  
          strongest foes would be vain against

him. 499. Even if they have no proper  
defences  
and other advantages it is hard to  
beat  
a people on their own soil.

500. Behold the high-mettled elephant  
that hath faced without wincing a whole  
multitude of lancers : even a jackal will  
triumph over him if he is entangled in  
marshy ground.

—:O:—

## PART II WEALTH

### CHAPTER 51

#### TESTING OF MEN FOR CONFIDENCE

501. Love of the right, gold, pleasure,  
and  
fear of life, these four are the  
tests of a  
man: give thy confidence therefore  
to  
men that satisfy all these tests.\*

502. Behold the man who is born of a good  
family, who is free from faults and  
who  
dreadeth disgrace: he is the  
man  
for thee.

503. Even men of rare learning and  
of pure  
hearts will not be found, when thou  
dost

test them; to be absolutely exempt  
from  
all ignorance.

504. Weigh a man's good and weigh  
his  
evil: whichever is more, take that to  
be  
his nature.

505. Dost thou want to find out whether  
a  
man is noble or little-minded?  
Know  
that conduct is the touchstone  
of  
character.

---

\* See Kautilya's *Arthashastra*, Part I Ch. 10 for  
these tests or *upadhas*.

## THE KURAL

506. Beware of trusting men that have no kindred: for their hearts will be without attachment and they will be callous to shame.
507. If thou choosest a fool for thy confidential adviser, because that thou lovest him, he will lead thee to endless follies.
508. Behold the man that trusteth another without trying him: he createth endless evils even unto his posterity.
509. Never trust men without trying them: and after trying them, give each one of them the work for which he is fit.
510. To trust a man whom thou hast not tried and to suspect a man whom thou hast found worthy lead alike to

endless ills.

—:O:—



## PART II WEALTH

### CHAPTER 52

#### TESTING AND EMPLOYMENT OF MEN

511. Behold the man that seeth the  
good  
and seeth the evil also, and  
chooseth  
only that which is good: employ  
thou  
him in thy service.

512. Behold the man that is able to  
develop  
the resources of thy kingdom and  
to  
cure the ills that may befall it : set  
him  
to manage thy affairs.

513. Let him alone be selected for  
service  
who is well endowed with kindness

and intelligence and decision, and who is free from greed.

514. Many are the men that satisfy every test and yet alter in the actual performance of duty.

515. Work should be entrusted to men in consideration of their expert knowledge and capacity for patient exertion, and not of their love towards thy person.

## THE KURAL

516. Choose the servant and give him  
the work for which he is fit : see that  
the time is ripe for performance  
and then  
get him to begin it.

517. Determine first the capacity of  
the servant and the work for which he is fit  
:  
and then leave him in responsible  
charge  
of the same.

518. After thou hast decided that a man  
is fit for an office, raise him to the  
dignity  
and give him the conveniences that  
will

enable him to fill that office worthily.

5 19.

Behold the man who misunderstandeth  
the liberties taken by the servant who  
is  
skilful at his work : Fortune will  
depart  
from him.

520. Let the prince oversee everything  
every day : for there will be nothing  
wrong with the country so long as there  
is nothing wrong with the officers  
State.

of the

—:O:—

## PART II WEALTH

### CHAPTER 53

#### CHERISHING OF KINDRED

521. Constancy of attachment even  
in  
adversity belongeth only unto kindred.

522. If a man is blessed with  
kindred  
whose love for him bateth not, his  
for-  
tunes will never cease to grow.

523. Behold the man who does not  
mix freely with his kinsmen and command  
their affection: he is like a tank without  
bunds: the waters of prosperity will flow  
away from him.

524. To gather and attach one's  
kindred

to oneself: that is the use and  
purpose  
of prosperity.

525. If a man have a sweet tongue and  
a liberal hand his kinsmen will  
gather  
round him in serried ranks.

### III

## THE KURAL

526. Behold the man that giveth freely without stinting and is never angry: the world hath none who hath a more attached kindred than he.
527. The crow concealeth not its food selfishly from its fellows but shareth it lovingly with them: prosperity will abide only with men of a like nature.
528. It is good if the prince treateth not all his kinsmen alike, but treateth each differently according to his merit: for there are many that love to have privileges not shared by others.
529. The estrangement of a kinsman is easily remedied: remove the cause of the coolness and he will come back to thee.
530. When a kinsman that hath broken with thee cometh back to thee for a reason, accept thou him, but with

caution.

—:O:—

112



## PART II WEALTH

### CHAPTER 54

#### GUARDING AGAINST INSOUCIANCE

531. Worse than excessive rage is the unguardedness that cometh of overweening self-complacency.
532. A false sense of security killeth glory even as indigence crusheth the understanding.
533. Glory is not for the unwatchful: that is the conclusion of every school of thinkers in the world.
534. Of what avail are fortresses to the cowardly? or abundance of resources to the incautious?
535. He who faileth to guard against everything beforehand will deplore his

negligence when he is surprised by  
disaster.

II3.

## THE KURAL

536.

If thou relax not in thy vigilance at all  
times and against all men, 'there  
is  
nothing like it.

537.  
who

Nothing is impossible to the man  
who  
can bring unto his work a mind that  
is  
ever wakeful and cautious.

538.  
assi-

The prince should devote himself  
assiduously to works that are  
commended  
by the wise: if he neglect them he  
will  
not escape suffering in any of his  
seven  
reincarnations.

539. When thou art tempted to be  
self-

complacent and elated, call to thy  
mind

those that have perished by their  
su-

pineness and negligence.

540. Verily it is easy for a man to  
achieve

all that he desireth, provided he  
keepeth

his purpose constantly before his mind.

—:O:—

## PART II WEALTH

### CHAPTER 55

#### JUST GOVERNMENT

541. Deliberate well and lean not to  
either side : be impartial and consult with  
the men of law : that is the way to  
ad-  
minister justice.

542. The world looketh up to the  
rain-  
cloud for life : even so do men  
look  
up to the sceptre of the prince  
for  
protection.

543 The sceptre of the prince is  
the  
mainstay of the science of the

Brah-

mans and of righteousness also.

544. Behold the noble prince who  
ruleth  
the people of his dominions with  
loving  
care : sovereignty will never  
depart  
from him.

545. Behold the prince who wieldeth  
the  
sceptre in accordance with the  
law :  
seasonal rains and rich harvests  
have  
their home in his land.

## THE KURAL

546. It is not the lance that bringeth victory unto the prince : it is rather his sceptre, and that provided it is straight and leaneth not to either side.
547. The prince is the protector of all his people : and him his sceptre will guard, provided he alloweth it not ever to lean to either side.
548. Behold the prince who is not easy of access and who judgeth not causes with care : he will fall from his place and perish even when he hath no enemy.
549. Behold the prince that guardeth

his  
and  
go  
subjects from enemies both within  
without : if he punish them when they  
wrong it is not a blemish : it is his duty.

550. Punishing the wicked with death  
is  
the  
like the removing of weeds from  
corn-field.

—:0:—



## PART II WEALTH

### CHAPTER 56

#### TYRANNY

551. Behold the prince who oppresseth his subjects and doth iniquity : he is worse than an assassin.
552. A request from him who holdeth the sceptre is, like the *stand and deliver* of the highway robber.
553. Behold the prince who doth not oversee his administration every day and remove the irregularities therein : his sovereignty will wear away day by day.
554. Behold the thoughtless prince whose rule swerveth from the ways of justice : he will lose his kingdom and his substance also.

555. Verily it is the tears of those groaning under oppression that wear away the prosperity of the prince.

## THE KURAL

556. It is just rule that bringeth renown  
unto princes : but an unjust  
government  
darkeneth their glory.

557. How fareth the earth under a  
rainless  
sky ? even so fare the people under  
the  
rule of a cruel prince.

558. The condition of the rich man is  
more  
galling than that of the poor under  
the  
rule of the tyrant prince.

559. The heavens will not send showers  
in  
their season if the prince swerveth  
from  
justice and right.

560. The udders of the cow will be dried  
up  
and the Brahman will forget his  
science  
if the prince ruleth not with justice.

—:0:—

## PART II WEALTH

### CHAPTER 57

#### ABSTAINING FROM DEEDS THAT CAUSE TREPIDATION

561. The prince shall measure the  
guilt of the offender and punish him so  
that he offend not again: but the  
punishment shall not be excessive.

562. Those that desire that their  
power should last, let them brandish the  
rod smartly but lay it on soft.

563. Behold the prince who ruleth  
with a rod of iron and causeth terror to  
his

people: he will stand without a friend

and perish forthwith.

564. Behold the prince whose cruelty  
is a by-word among his people: he will  
lose his kingdom betimes and his days  
will be shortened also.

565. Behold the dour-faced prince  
who is inaccessible to his people:  
the wealth in his hands is like treasure  
guarded by a demon.

## THE KURAL

566.

If the prince is harsh of word and unforgiving, his prosperity, be it ever

so

great, will come to an end quickly.

567. Words that are harsh and  
punish-

ments that are excessive are the

files  
that file away the iron of power.

568. Behold the prince who will not

take  
counsel with his ministers but who

fall-  
eth into a passion when his

projects  
fail: his prosperity will wane away.

569. Behold the prince who looketh

not  
to his defences while yet there is time  
:  
when he is surprised by a war he  
will  
be seized with trembling and  
perish  
quickly.

570. Tyranny that allieth itself to  
fools  
and charlatans is the only burden  
under  
which the earth groaneth : there is  
none  
other besides.

—:0:—



## PART II WEALTH

### CHAPTER 58

#### CONSIDERATENESS

571. Behold that ravishing Beauty called Considerateness: if the world runneth on smoothly it is all owing to her. 572.

In considerateness have the amenities of life their existence: those who possess it not are a burden unto the earth. 573.

What is the worth of the song that cannot be sung? and what is the worth of the eye that showeth not indulgence?

574. What is the use of eyes that merely show in the face, if they show not consideration for others according to their measure?

575. Considerateness is the ornament  
of the eye: the eye that hath it  
not will be  
looked upon as a mere sore.

## THE KURAL

576. Behold the men who have eyes,  
but  
which show not consideration  
towards  
others: verily they are no better  
than\*  
trees fixed in the earth.

577. Verily they are blind, those who  
show  
not consideration towards others :  
and  
there are none that truly see but  
are  
indulgent to others' faults.

578. Behold the man who can be  
consi-  
derate towards others without  
deroga-  
ting from any of his duties: he  
will

inherit the earth.

579. It is nobility to forbear and  
show  
indulgence even unto those that  
have  
offended thee.

580. Those who desire to be styled the  
very pink of courtesy will drink off even the  
poison that hath been mixed for them  
before their own eyes.

————:0:————

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\* “than images made of clay and wood,” is the  
interpretation of Adiyarkunallar in his note on  
Shilappadhikaram v. 30.

## PART II WEALTH

### CHAPTER 59

#### THE SERVICE OF INTELLIGENCE

581. Let the prince understand that  
Poli- tical Science and his Intelligence  
Corps are the eyes wherewith he seeth.\*

582. It is the duty of the prince to  
learn betimes everything that befalleth  
every man and every day. †

583. Behold the prince that learneth  
not the happenings about him by means  
of scouts and spies: conquests are not  
for him. †

584. The prince shall set spies to  
watch closely the officers of the realm, †  
his

own kindred, and his enemies. §  
585. Behold the man who can wear  
an unsuspicious appearance, who will  
not know confusion before any man,  
and who can guard his secrets from  
ever leaking out: he is the proper man  
for the work of Intelligence.

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\* Kamandaka xii. 30; Mahabharata, Shanti Parva lxxxiii.

† Shukraniti i. 262-5.

‡ Vide maxim No. 520.

§ Fleet as the wind, and energetic as the sun, they  
should travel in the camp of the enemy to gather secret  
information:

Kamandaka xii. 3.

## THE KURAL

586. Spies and scouts should disguise themselves as ascetics and holy men, and their investigation should be thorough : and whatever is done them, they should not let out their secrets.\*
587. Behold the man who can draw out secrets from others and whose information is ever unconfused and clear : he is the man for the work of intelligence.
588. Even the information that hath been obtained by a spy should be tested by that of another.
589. See that no spy knoweth the

others

engaged in the same work : when  
three  
reports agree, thou mayest give  
credence  
to them. †

590. Reward not openly thy officers  
of  
Intelligence : for if thou do, thou  
merely  
lettest out thy own secret.

—:0:—

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\* Kamandaka xii. 29 ; Arthashastra ii. 13.

† Arthashastra ii. 13 ; Agni Purana ccxx. 22.



## PART II WEALTH

### CHAPTER 60

#### ENERGY

591. Those that possess energy are alone to be called rich: as to those that possess it not, do they really possess what they own?
592. Energy alone can be called a man's wealth: for riches endure not for ever and will depart from him one day.
593. Behold the men that hold in their hands the resource called unremitting energy: they will never despair, saying, *Alas, we are ruined!*
594. Behold the man who remitteth not ever from exertion: Good Fortune inquireth the way to his home and entereth there.
595. The water with which a plant is

watered is the measure of the luxuriance  
of its flower : even so, the spirit of a man  
is the measure of his fortunes.

## THE KURAL

596. Let all thy purposes be grand:  
for then, even if they fail, thy glory  
will tarnish never.

597. Men of spirit lose not their heart  
when they meet with defeat: the  
elephant planteth his legs only more firmly  
when he is hit by the deep-piercing arrow.

598. Behold the men that are wanting  
in energy: the glory of an  
exhaustless liberality can never be theirs.

599. What availeth his size and his  
sharp tapering tusks? The heart of

the  
elephant sinketh when he seeth the  
tiger  
preparing to spring.

600. Exuberance of spirit, that alone  
is  
strength : those that have it not are  
mere  
stocks : their human bodies alone  
make  
the difference.

—:0:—

## PART II WEALTH

### CHAPTER 61

#### ABSTENTION FROM SLOTH

601. The perennial light called  
Dynasty

will be extinguished if it is invaded  
by  
the foul vapour of sloth.

602. Let them call sloth by its real  
name

and avoid it, those who desire to  
establish  
their family on a solid foundation.

603. Behold the fool who huggeth  
assassin

sloth unto his heart : his dynasty will  
fall

even before his day is ended.

604. Behold the men who are sunk in  
sloth  
and who turn not their hand to  
high and  
noble undertakings : their house will  
go to  
ruin and their vices will  
grow apace.

605. Procrastination, forgetfulness,  
sloth,  
and sleep, these four are the cosy  
pleasure boats of those that are  
fated to perish.

## THE KURAL

606. The slothful can never thrive in  
the world even though they have the  
favour of princes.

607. Behold the men who are slothful  
and who turn not their hand to great  
undertakings : they will have to listen to  
much reproof and contumely.

608. If sloth find a home in a family, the  
family will soon be in bondage to its  
foes. 609. The afflictions that may have  
befallen a man's family will cease to exist  
the

moment he giveth up sloth.

610. Behold the prince that knoweth  
not  
all  
of  
sloth : he will bring within his sway  
that hath been measured by the steps  
Trivikrama.\*

—:0:—

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\* The God Vishnu who in his incarnation as Trivikrama measured the whole universe in three strides.



## PART II WEALTH

### CHAPTER 62

#### MANLY EXERTION

611. Shrink not from any work saying,  
*It is impossible* : for labour will give thee the strength to achieve everything.
612. Beware of leaving any work unfinished : for the world careth not for those that do not complete the work that they have once begun.\*
613. The proud pleasure of being able to serve all men belongeth only to the greatness that shrinketh not from

any

exertion.

614. Like unto a sword in the hands  
of a eunuch is the liberality of the  
indolent man : it will not endure.

615. The man who loveth not pleasure  
but loveth work is a pillar of strength  
unto his friends and will wipe away  
their tears of grief.

---

\*Goëthe resolved at thirty "to work out life  
no longer by halves, but in all its beauty and totality."

## THE KURAL

616. Industry is the mother of Prosperity  
:  
but Indolence only bringeth forth  
Penury  
and Destitution.
617. In sloth hath the Genius of  
Wretched-  
ness her home: but the  
Lotus-born  
One\* resideth in the labour of him  
who  
yieldeth not to sloth.
618. It is no shame if fortune faileth  
a  
man : but it is a disgrace if he  
abstain  
deliberately from exertion.
619. Even though the Gods be  
against,

Industry is bound to pay the wages  
labour.

of 620. They will snap their fingers even  
at

Destiny who succumb not to it  
but

labour unremittingly in despite of it.

—:0:—

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Lakshmi, the Goddess of Fortune.

CHAPTER 63

INTREPIDITY IN THE FACE OF  
MISFORTUNE

621. When thou meetest with Misfortune face it with thy best smile : for there is nothing like a smile to enable a man to hold his own against it.
622. A whole sea of troubles will abase themselves the moment a shifty mind collecteth itself to face them.
623. Troubles they send away troubled who trouble not themselves at the sight of troubles.
624. Behold the man who is prepared to strain his every nerve like the bull-buffalo to wade through every difficulty : e may meet with obstacles but he will send them away disappointed.
625. Behold the man whose heart sinketh

not even at a whole host of troubles arrayed against him: the obstacles in his path have themselves met with an obstacle.

626.

The men that exult not at good fortune,  
 can they ever have to fret  
 themselves saying, *Alas ! we are ruined ?*

627.

The wise know that the body is a  
 target unto misfortune : and so  
 they  
 worry themselves not when they  
 meet  
 with a calamity.

628. Behold the man who loveth  
 not

difficult-  
 ties are a part of the law of things :  
 he

smarteth not ever under any check.

629. The man who runneth not

after pleasure in the day of success  
suffereth

not pain in the day of failure.

630. Behold the man who looketh  
upon

the stress and strain of exertion  
as a

veritable joy : he will be extolled by his  
very enemies.

—:O:—

HERE ENDETH SECTION I OF PART II  
ENTITLED THE PRINCE



## PART II WEALTH

### SECTION II

#### THE MEMBERS OF THE BODY POLITIC

#### CHAPTER 64

##### THE COUNCILLOR OF STATE

631. Behold the man who can judge aright the ways and means of achieving great enterprises and the proper season to commence them : he is the proper man for thy Council.
632. Study, resolution, manly exertion, and loving attention to the welfare of the people, these make, along with the last, the five qualifications of the councillor.
633. He is the able minister who possesseth the capacity to disunite allies, to cherish and keep up existing friendships, and to reunite those who have become enemies.
634. Judgment in the choice of projects and the means of their execution, and posi-

tiveness in the expression of opinion are necessary qualities in the councillor.

635. Behold the man who knoweth the law and aboundeth in instruction, is deliberate in his speech and always understandeth what is fit for each occasion: he is the councillor for thee.

## THE KURAL

636. What is there that is too subtle  
for  
men who add knowledge of books  
unto  
natural intelligence?

637. Even though thou art wise in  
thy  
knowledge of books, gather thou  
the  
wisdom of experience and act in  
accor-  
dance therewith.

638. The prince may be a fool and  
may  
thwart him at every step : but the  
duty  
of the councillor is always to point  
to  
him what is just and proper.

639. Behold the minister that sitteth in  
the Council and plotteth the ruin of  
his prince : he is more dangerous than  
seven hundred million enemies.

640. The irresolute may even plan  
perfectly : but they will waver in the course  
of the execution and will never  
accomplish their designs.

— — : 0 : — —

## PART II WEALTH

### CHAPTER 65

#### ELOQUENCE

641. The blessing of the tongue is a  
bless-

ing indeed :  
for it is a blessing apart and  
formeth not part of other blessings.\*

642. Prosperity and ruin are in the  
power

of the tongue: guard thou  
therefore

against imprudence of speech.

643. Behold the speech that bindeth  
friends

more closely and softeneth the hearts  
of

even enemies: that alone is worthy  
of

the name.

644. Weigh each circumstance aright  
and then speak the speech that is fit: for the  
increase of righteousness and profit there is no  
other thing of more worth to thee than it.

645. Speak thou the speech that cannot  
be

silenced by any other speech.

---

\* Soft, moving speech, and pleasing outward show,  
No wish can give, but the gods bestow:—*Homer*.

## THE KURAL

646. To speak so as to bind to one's  
self  
one's hearers and to take the  
substance  
in the words of others,\* that is the  
part  
of the consummate statesman.
647. Behold the man who is eloquent  
of  
speech and knoweth neither  
confusion  
nor fear: it is impossible for any one  
to  
beat him in debate.
648. Behold the men whose speech is  
well  
ordered and couched in persuasive  
langu-  
age: the world will be at their  
beck

and call.

649. Verily they have a passion for  
much  
speaking who know not to say  
their  
mind in few and well-chosen words.

650. Behold the men who cannot  
expound  
unto others the knowledge that  
they  
have acquired: they are like unto  
the  
flower that hath blossomed on its  
bunch  
but giveth forth no fragrance.

—:0:—

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\* Without being prejudiced by the manner in which they  
are spoken.



## PART II WEALTH

### CHAPTER 66

#### PURITY OF ACTION

651. Alliances bring success unto a man  
but purity of action fulfilleth his  
every desire.
652. Always turn thy face away from  
those deeds that bring not forth lasting  
good as well as glory.
653. Those that desire to rise in the  
world,  
let them abjure all action that can  
tarnish their glory.
654. Behold the men who see things in  
their

on  
is

right proportions: even when fallen  
evil days they stoop not to action that  
dishonourable and mean.

655.  
which

that

any

if he

Let not a man do those things  
make him cry afterwards, *What is it*  
*I have done?* and if he hath done  
such thing, it will be good for him  
doth it not once again.\*

---

\* Parimêlalakar interprets the last clause thus : if he has  
done any such thing, it is good for him if he does not  
express any regret thereat.

## THE KURAL

656. Let not a man do those things that  
good men condemn, even to save  
the  
mother that bore him from starvation.

657. The indigence of the worthy is  
better  
far than wealth that is amassed by  
dis-  
honourable means.

658. Behold the men that shun not  
those  
things that are forbidden by good morals  
:  
they will come to grief even if they  
suc-  
ceed in their designs.

659. All that is wrung in the midst of  
tears  
will depart also accompanied by

weep-

ings: but that which is acquired  
by  
righteous ways, even if lost in the  
middle,  
increaseth in the latter end.

660. To try to lay by wealth by means  
of  
guile is like trying to preserve water  
in  
a pot of clay that is not baked.

—:0:—

## PART II WEALTH

### CHAPTER 67

#### DECISION OF CHARACTER

661. Greatness of achievement is nought else but the greatness of the will that striveth therefor: all other things come not near the mark.
662. To avoid all action that is bound to fail and not to turn away from one's purpose because of obstacles: these two are said to be the guiding principles of the wise.
663. The man of action letteth his purpose appear only when that purpose is achieved: for an untimely disclosure may create obstacles that cannot be surmounted.
664. To say a thing is easy for any man: but to do it in the manner undertaken is a rare thing indeed.

665. Behold the man who hath acquired a name for the doing of great deeds: his services will be greatly in request with the prince and will be esteemed by all.

## THE KURAL

666. That which they will, men  
acquire  
even in the manner that they  
will,

provided they will with all their  
might. 667. Despise not a man  
for his look : for

there are men who are even as the  
axle-  
pin of the mighty rolling car.

668. When thou hast resolved upon a  
thing  
with all thy wits about thee, waver  
not  
but pursue thy purpose with vigour.

669. Take up the doing of works that  
in-  
crease happiness : and even if thou  
have

to suffer cruel mortification in the  
doing  
of them, steel thy heart and persevere  
to  
the end.

670. Behold the men that lack  
decision of  
character : whatever greatness they  
may  
have achieved in other directions  
the  
world will not care for them.

——:O:——



## PART II WEALTH

### CHAPTER 68

#### THE CONDUCT OF AFFAIRS

671. The end of all deliberation is to arrive at a decision: and when a decision is come to, it is wrong to delay the execution thereof.

672. Do with deliberation those things that ought to be done in a leisurely way: but put not off even for a moment those things that require prompt action.

673. Go straight for the goal whenever circumstances permit: but when

circum-

stances are against, follow along the path

that offereth the least resistance.

674. Unfinished work and enemies that are

left unsubdued are like unextinguished sparks of fire : they will grow betimes

and overwhelm the perfunctory man.

675. Five things should be carefully con-

sidered in the doing of all action, namely,

the resources in hand, the instrument,

the nature of the action itself, the proper time, and the proper place for its

execution.

## THE KURAL

676. Determine first the exertion necessary, the obstacles in the way, and the expected profit: and then take up the enterprise.
677. The way to succeed in any undertaking is to learn the secret thereof by entering into the heart of the man who is an expert in it.
678. Men decoy one elephant by means of another: even so make one enterprise the means of achieving a second.
679. Placate and make friends with

thy enemies even more swiftly than  
rewardest friends.\*

thou

680. The weak should endeavour to keep  
their life free from constant alarms : so,  
when an opportunity offereth itself they  
should submit to an alliance with the  
strong.

—:0:—

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\* Parimêlalakar would interpret, 'make friends with the ene-  
mies of thine enemies more swiftly than thou rewardest friends.'

## PART II WEALTH

### CHAPTER 69

#### THE AMBASSADOR

681. A loving nature, high birth, and manners that captivate princes, these are the

qualifications of the ambassador. 682.

Loyalty to his prince, a quick understanding, and skill in speech, these three

are indispensable to the envoy.

683. Behold the man who undertaketh to

shall speak before princes words that

profit his master : he shall be a scholar

among scholars.

684. Let that man go on embassies who

possesseth common sense and

learning

and a commanding presence.\*

685. Conciseness of speech, sweetness  
of  
tongue, and a careful eschewing of  
all  
disagreeable language, these are  
the  
means by which the ambassador  
shall  
work his master's profit.

---

\* The qualification of commanding presence is given in  
Manu vii. 64 and Shukraniti i. 174 and 175.

## THE KURAL

686. Learning, *sang-froid*,  
persuasive  
speech, and a just instinct for what  
is  
meet for each occasion, all these  
are  
necessary qualifications in the envoy.
687. He is the fittest ambassador  
who  
hath a just eye for time and place,  
who  
knoweth his duty, and who weigheth  
his  
words before uttering them.
688. The man that is sent on  
embassies  
shall be firm of mind,  
pure of heart, and  
engaging in his ways.
689. Behold the firm-minded man that

will never let fall from his lips words that  
are weak and unbecoming:  
he is the fit man  
to deliver the messages of princes  
at foreign courts.  
690. Even when threatened with  
death the perfect ambassador will not fail  
in his duty but will endeavour to secure  
his master's profit.

—:0:—



## PART II WEALTH

### CHAPTER 70

#### COMPORTING ONESELF BEFORE PRINCES

691. Whoever desireth to move with  
prin-ces, let him be like unto men that  
warm themselves at a fire: let him not  
ap-proach too near nor stand too far  
away.

692. Not to itch for those things that  
the prince desireth : that is the secret of  
ac-quiring his lasting favour and  
thereby growing in affluence.

693. If thou desire not to fall into disgrace

steer clear of all graver failings : for once suspicion is roused, it is impossible for any one to remove it.

694. Speak not in whispers in the presence of the great ones : nor smile to another's face when they are near.

695. Do not try to overhear any conversation nor to fish out that which is with-

held from thee : and then only receive the secret when it is imparted to thee.

## THE KURAL

696. Take into thy consideration the  
hu-  
mour of the prince and the season  
that  
is, and then speak attractively the  
words  
that will please him.

697. Speak those things before the  
prince  
that are pleasant to him : but things  
that  
are unprofitable, speak not ever even  
if  
he demandeth.

698. Trifle not with the prince because  
he  
is young or because he is thy  
kinsman  
or connexion : but walk with awe

before

the glory that is him.

699. Behold the men whose vision is  
un-

confused and clear : they never  
do

questionable things because they  
are

favoured of the prince.

700. The men that rely on their  
intimacy

with the prince and do unworthy  
deeds

will perish.

—:0:—



## CHAPTER 71

### JUDGING BY LOOKS

701. Behold the man who divineth  
what is in the mind before the voice uttereth  
it:  
he is an ornament unto all the world.

702. Look upon that man as a God  
who divineth with certitude that which is  
in the heart.

703. Behold the men that can judge  
a man's intentions from his looks:  
take them into thy council at whatever

cost.

704. The men that understand  
without words may have the same features  
with the men that do not so understand :  
but they form a class apart.

705. What is the speciality of the eye  
among the organs of sense, if it  
divineth not by a look that which is in the heart  
?

## THE KURAL

706. Even as the crystal changeth  
and assumeth the colour of that which  
is near, even so doth the face alter  
and show that which overfloweth the heart.

707. What is there that is subtler  
than the face? for whether the heart is angry  
or glad it is the face that expreseth it  
first.

708.  
If thou canst find a man that is able  
to read the inside of thy heart  
without words, it is enough that thou  
merely lookest towards him and thy wishes

will  
be fulfilled.

709. If only there are men by who  
under-stand its moods and tricks, the eye  
alone will declare to them whether there  
is hatred in the heart or friendship. 710.  
The measuring rod of those that call  
themselves subtle is, when thou  
search for it, nought else but their eye.

—:0:—



## PART II WEALTH

### CHAPTER 72

#### JUDGING OF THE AUDIENCE

711. O ye that have studied eloquence  
and

have acquired good taste! study  
well

your audience and suit your speech to  
it. 712.

O ye that have the gift of eloquence!  
ascertain the mood of your  
audience

first and then speak after  
careful

deliberation.

713. Behold the men that take upon  
them-

selves to address an assembly  
without

studying its nature: they know not

the

for art of speaking nor are they good  
anything else.

714. Discuss wisdom in the  
congregation

of the wise: but put on the white robe  
of simplicity when thou hast to  
deal with fools.

715. Behold the self-control that denieth  
itself the lead in an assembly of  
an-

cients: it is a virtue that  
outshineth  
other virtues.

## THE KURAL

716. Behold the man who betrayeth himself into uttering indiscreet words before men of wisdom: he will feel even as one who has fallen from the way of Righteous-ness.

717. The learning of the scholar shineth forth in all its brilliance only in an assembly of accomplished critics.

718. Delivering an address of good coun- sel to men of understanding is like watering the roots of living plants.

719. O ye that desire to be listened to with approval by the worthy! beware of addressing even by mistake an

audience

of fools.

720. A discourse spoken before men  
that are hostile to thee is like unto  
ambrosia  
spilled on filthy ground.

—:O:—

## PART II WEALTH

### CHAPTER 73

#### SELF-CONFIDENCE BEFORE AN AUDIENCE

721. Behold the men who have studied eloquence and have acquired good taste :

they will know how to order their dis-  
course and will not fail before a wise  
audience.

722. Behold the man who can sustain his  
conclusions in the congregation of the  
learned : he will be called a scholar  
among scholars.

723. They are common, those that can  
brave

death on the battle-field : but they  
are ,  
rare who can face an audience  
without  
trembling.

724. Speak with assurance before the learned that which thou hast mastered :  
and  
that which thou knowest not, learn  
from  
them that excel therein.

725. Master thou the science of reasoning  
that thou mayest speak without fear in  
any assembly.

## THE KURAL

726. What have they to do with  
swords,  
those who have no mettle in them ?  
and  
what have they to do with books,  
those  
who are afraid to face the assembly  
of  
the wise ?

727. Even as a sword in the hand of  
the  
eunuch on the battle-field is the  
learning  
of him who is afraid to face an  
audience.

728. Behold the men who cannot  
drive  
home their point before a learned  
assem-  
bly : even if they possess varied

learning

they are good for nothing.

729. Behold the men that possess  
learning

but fear to face an assembly of  
worthy

men : they will be esteemed lower  
than

even the ignorant.

730. Behold the men that are afraid  
before

an assembly and are unable to  
expound

what they have studied : though  
they

breathe, they are no better  
than [ . . . ] dead men.

—:0:—



## PART II WEALTH

### CHAPTER 74

#### TERRITORY

731. That is the great country which  
never  
faileth in its yield of harvests, and  
which  
is the abode of sages and of rich  
men  
that are worthy.

732. That is the great country  
which  
maketh men love it by the  
greatness of  
its wealth and which yieldeth  
abundantly  
for that it is free from pests.

733. Behold the great nation : even if  
bur-

dens upon burdens press down  
upon it  
it will support them bravely and  
pay its  
taxes in full withal.

734. That is the great country which is  
free  
from famines and plagues, and  
which is  
safe from the invasions of foes.

735. That is the great nation which is  
not . divided into warring sects, which  
is free  
from murderous anarchists, and  
which  
hath no traitors within its  
bosom to  
ruin it.

## THE KURAL

736. Behold the land that hath known  
no devastation by its foes, and which,  
even should it suffer any, would not bate  
one whit in its yield : it will be called a  
jewel  
among the countries of the world. 737.
- The waters of the surface, the waters  
that flow underground, seasonal  
rains,  
well-situated mountains, and strong  
for-  
tifications, these are indispensable  
to  
every country.
738. Wealth, richness of yield, happiness  
of  
the people, immunity from diseases,

and  
safety from invasions, these five are  
the  
ornaments of a kingdom.

739. That alone deserveth to be  
called  
country which produceth  
abundantly  
without the labour of the people :  
that  
which yieldeth only unto labour  
deser-  
veth not that name.

740. Even if a country hath all these  
bless-  
ings it is worth nothing if it is not  
blessed  
in its ruler.

—:0:—

## PART II WEALTH

### CHAPTER 75

#### FORTRESSES

741. Fortresses are helpful to the weak who are thinking only of their defence :

but

they are also no less helpful to the strong and powerful.

742. Water-courses, deserts, mountains, and thick jungles all these constitute various kinds of defensive barriers.\* 743.

Height, thickness, solidity, and impregnability, these are the four

requisites

that Science demandeth of fortresses.

744. That is the best fortress which is invul-

nerable in very few places but at the

same time is spacious, and which is capable of withstanding the assaults of those that attempt to storm it.

745. Impregnability, facility of defence for the garrison, and abundance of provisions inside, these are the essential requisites of the fortress.

---

\* Kâmandaka xi. 56.

## THE KURAL

746. That is the real fortress which is filled with stores of every kind and which is garrisoned by loyal men that will make a brave defence.

747. That is the veritable fortress which cannot be reduced whether by a regular siege or by storm or by treachery.

748. That is the veritable fortress which enableth the garrison to defeat the besiegers even when they exert their utmost against it.

749. That is the veritable fortress which

hath been rendered impregnable by works  
of various kinds, and which enableth  
the defenders to fell down their  
adversaries  
even at the outermost *enceintes*.

750. But however strong a fortress may  
be, it will avail nothing if the defenders  
show not vigour in action.

—:0:—



## PART II WEALTH

### CHAPTER 76

#### THE ACQUISITION OF WEALTH 751.

There is nothing like wealth to lend  
consequence to men of no consequence.

752. The indigent are treated with  
contempt by all: but every one  
exalteth the

man of substance.

753. The unflickering light called  
wealth

lighteth up all dark places unto him that  
possesseth it.\*

754. Behold the substance that is acquired

by means that are not evil: righteous-  
ness floweth therefrom and  
happiness  
also.

755. di and Affect not the substance that is  
vorced from mercy and kindliness,

touch it not with thy hands.

---

\* Parimêlalakar interprets that wealth will enable the prince  
to invade whatever land he pleases and bring down his foes.

## THE KURAL

756. Escheats and derelicts, customs  
duties,  
and prize acquired in war, all  
these  
contribute to build up the wealth  
of the  
prince.

757. Compassion which is the child of  
Love  
requireth for tending it the kindly  
nurse  
called Wealth.

758. Behold the wealthy man who  
taketh  
an enterprise on hand: he is like  
one  
who watcheth an elephant-fight from  
the  
top of a hill.\*

759. Amass wealth : for there is no sharper

steel to cleave thy foeman's pride.

760. Behold the man that hath laid up for

himself wealth in great profusion by

rightful means: both the other objects

of life † are easily within his reach.

—:O:—

---

\* For he can go on with his enterprise without any fear or anxiety. † i.e. righteousness and love.

## PART II WEALTH

### CHAPTER 77

THE CHARACTERISTICS OF THE  
ARMY

761 .

A well-organised and puissant army  
that feareth not danger is the first among  
the possessions of the prince.

762. It is only veterans \*  
that can hold out

in desperate situations with grim  
de-

termination, regardless of  
decimating  
attacks.

763. What though they roar even like  
the

ocean ?

An army of rats will be annihi-

lated at a single whiff of the  
cobra's  
breath.

764. That alone deserveth the name of  
army which knoweth no defeat, which  
is incapable of being corrupted, and  
which hath a long tradition of  
valour

behind it.

765. That alone deserveth the name of  
army which can face valiantly even the  
God of Death if he should advance  
against it in all his fury.

---

\* Parimēlalakar interprets the words *tol padai* to mean  
*troops devoted to the royal family from generation to*  
*generation.*

766. Valour, honour, decision in the  
 midst  
 of confusion,\* and devotion to  
 the  
 traditional principles of  
 unblemished  
 chivalry—these four are the armours  
 of  
 protection for an army.

767. That which deserveth the name  
 of  
 army always goeth for the enemy:  
 for  
 it is confident of overcoming him  
 when-  
 ever he offereth battle.

768. Superiority of armament may  
 bring  
 victory even though the army is  
 lacking  
 in dash or steadiness.

769. The army will always win  
 provided  
     that it is not inferior in numbers,  
 hath  
     no implacable jealousies and  
 hatreds,  
     and is not left to starve without pay.

770. Even if there is no lack of troops  
 of  
     the line, there is no army when there  
 are  
     no chiefs to lead.

—:O:—

---

\* Parimêlalakar interprets *tetram* as *selection by the prince for their trustworthiness*.



## PART II WEALTH

### CHAPTER 78

#### THE SELF-ABANDON OF THE WARRIOR

771. Face not my master in battle, O  
ye  
foes ! for many are the men that  
chal-  
lenged him in the past and are now  
only  
standing as stone statues.\*

772. The javelin that is aimed at a  
tusker  
but misseth bringeth more glory  
than  
the arrow that is aimed at a hare  
and even hitteth.\*

773. The furious courage that striketh  
hard,  
that is what they call valour : but it

is  
that  
chivalrous generosity to the fallen  
giveth it its edge.

774. The warrior hurled his spear at  
the  
elephant and was hurrying back to  
look  
for another: but he noticed the  
spear  
buried in his own body and smiled  
with  
joy as he plucked it out.<sup>10</sup>

775. Is it not a shame to the hero if his  
eye  
doth so much as wink when the lance  
is  
hurled at him?

---

\* How far high failure overleaps the bound  
Of low successes!—*Morris*.



## THE KURAL

776. The hero counteth those  
wasted on which he receiveth  
gashes on his body.

days as  
not deep

777. Behold the men that care not for  
their lives but yearn for the fame that  
encom-  
passeth the earth about : the anklet  
that  
they wear round their foot is a  
feast to the eye.\*

very  
fear not 778. Behold the men of valour that  
for their lives on the battle-field : they  
forget not their discipline even when  
their chief is severe upon them. †

779. Who hath the right to blame the men who lose their lives in the attempt to accomplish that which they have undertaken? †

780. If one can die so as to draw tears from the eyes of one's chief, one may even go a-begging in order to obtain for oneself such a death.

—:O:—

---

\* When the Tamil land was independent, the hero used to wear an anklet round his left ankle.

unconquered

† They unhesitatingly advance against the enemy even when their chief sternly forbids them to endanger themselves.—P.

‡ Seneca observes, 'no one saith, *the 300 Fabii were* people only say they *were slain.*'  
*defeated:*

## PART II WEALTH

### CHAPTER 79

#### FRIENDSHIP

781. What is there in the world that is so difficult to acquire as friendship? and what other armour equalleth it as a defence against the machinations of foes?

782. Like unto the waxing of the moon is the friendship of the worthy: but the alliance of fools is like the waning thereof.

783. The friendship of the worthy is like the studying of great books: the more thou approachest them, the more charms thou wilt discover in them.

784. The object of friendship is not merry-

making: but the restraining and  
repro-  
ving of oneself when one goeth astray.  
785. Constant meeting and companionship  
are superfluous: it is the union of  
hearts  
that maketh strong the bond of  
ship.  
friend-

## THE KURAL

786. Friendship is not the  
companionship  
that smileth to the face: it is rather  
the  
love that delighteth the heart.

787. That man alone is thy friend  
who  
turneth thee aside from wrong,  
directeth  
thee toward the right, and beareth  
thee  
company in misfortune.

788. Behold the hand of the man  
whose garment hath been blown aside,  
how it hurrieth to re-cover his limbs: that  
is the symbol of the true friend that  
hasteneth to succour a man in his mis-  
fortune.

789. Where doth Friendship hold her court  
?



It is where two hearts beat in  
perfect  
unison and combine to lift each other  
up  
in every possible way.

790. There is beggary in the  
friendship  
that can be reckoned, though it  
boasteth  
saying, *Thus much do I love him*  
*and*  
*thus much he loveth me.*

-----:O:-----

## PART II WEALTH

### CHAPTER 80

#### TESTING OF FITNESS FOR FRIENDSHIP

791. There is no greater ill than  
making  
a friend without first testing  
him : for,  
once a friendship is formed, there is  
no  
giving it up for the man of heart.
792. Behold the man that maketh men  
his  
friends without previously testing  
them :  
he courteth disasters which will  
only  
end in his death.
793. Take into thy consideration  
the  
family of the man whom thou  
desirest

his  
his  
then  
to make thy friend, his virtues and  
vices, and the whole range of  
associates and connexions: and  
befriend him.

794. Behold the man who is born  
of a  
good family and who dreadeth  
disgrace: . one ought to acquire his  
friendship even

by paying a price for it if necessary.  
795. Look for the men who know the  
way  
of the wise and can reprove and  
chastise  
thee whenever thou'go astray: and  
make  
them thy friends.



## THE KURAL

796. There is a virtue even in misfortune  
: for misfortune is the rod wherewith  
one can measure the loyalty of friends.

797. What is the greatest profit that  
can accrue to a man ? It is a release from  
the friendship of fools.

798. Resolve not upon enterprises  
that might dishearten thee by their  
failure :  
nor make the friendship of men who  
will abandon thee the moment thou  
art

down.

799. The friendship of men that betray  
in the day of disaster would burn the  
heart that thinketh on it even at the  
moment of death.

800. Cultivate with ardour the  
friendship of the pure : as to men that are  
unworthy of thee, discard thou their  
association even if it be by giving them a present.

—:0:—

## PART II WEALTH

### CHAPTER 81

#### INTIMACY

801. That friendship is called intimacy which submitteth without resenting to all the freedoms taken by the beloved one.
802. To be free and easy with each other, that is the heart of true friendship: and it is the part of worthy men never to resent such familiarities.
803. Of what avail is friendship that is longstanding if it acquiesceth not in the liberties taken in its name?
804. When friends rely on their intimacy and do a thing without leave, the warm-hearted will think of their love and will take it in good part.

805. When friends do a thing that paineth thee, attribute thou it either to their feeling of perfect oneness with thee or to their ignorance.



## THE KURAL

806. The perfect friend giveth not up  
the  
friend of his heart even though he  
hath  
been the cause of his ruin.

807. Behold the man who hath loved  
dearly  
and long : he bateth not in his  
affection  
for his friend even though he cause  
him  
damage frequently.

808. Behold the men who refuse to  
listen  
to any imputations against the friend  
of  
their bosom : the day that he doth  
them  
an injury is a feast-day unto them.\*

809. Behold the man who loveth

another  
with a deathless affection: the  
whole  
world will hold him dear.

810. Behold the men that alter not  
in  
their affection for their old  
friends:  
even enemies will look upon them  
with  
tenderness.

——:O:——

---

\*For it gives them an opportunity to show the depth  
of their love by pardoning the injury without uttering a  
word of reproach.

## PART II WEALTH

### CHAPTER 82

#### THE FRIENDSHIP THAT INJURETH

811. Behold the men who look as if  
they would eat thee up for very love, but  
who love thee not in their hearts : their  
friend- ship is sweeter in the waning  
than in the waxing.
812. Behold the unworthy wretches who  
would fawn on thee when it is to their  
profit and forsake thee when thou  
canst  
it serve them no more : what mattereth  
or whether thou gain their friendship  
lose it ?

813. Behold the' men that calculate how much they can gain by a friend: they are of the same class with harlots and

thieves.

814. There are men who are like the unbroken horse which throweth down its

rider on the battle-field and gallopeth away: it is far better to be lonely than to have such men for friends.

815.

Behold the vile men that forsake a trusting friend at the time of his need: it is better not to possess their friendship than to possess it.

## THE KURAL

816. The enmity of the wise is ten  
million  
times better than the intimacy of fools.

817. The hate of enemies is a  
hundred  
million times better than the  
friendship  
of boon companions and flatterers.

818. Behold the men that will put  
obstacles  
in thy path while thou art engaged  
in an enterprise that thou canst  
accomplish :  
tell them not a word, but drop  
their  
friendship little by little.

819. Behold the men whose acts belie  
their

spoken words : it is bitter to recall  
their  
fellowship even in dreams.

820. Behold the men that speak sweet  
in  
the closet but disparage in the assembly  
:  
do not approach them in any degree.

——:O:——

## PART II WEALTH

### CHAPTER 83

#### FALSE FRIENDSHIP

821. The friendship that an enemy  
preten-  
deth is only an anvil whereon to  
ham-  
mer thee when he seeth his  
opportunity.

822. Behold the men who look like  
friends  
but love not in their hearts : their  
friend-  
ship will alter even as the heart of  
a  
woman.

823. Even if his studies are great  
and  
godly, it is impossible for an enemy

to

cast off the hate in his heart.

824. Fear thou the hypocritical  
ruffians

that smile to the face but nurse  
their

hatred within their bosom.

825. Behold the men whose hearts are  
not

with thee: though their words  
tempt

thee, place not the slightest faith  
in

them.



## THE KURAL

826. An enemy will be revealed in  
a moment though he speak the  
tender  
language of friendship.

827. Trust not an enemy though he  
bendeth  
low in his speech : for the bending of  
the  
bow forebodeth nothing but harm.

828. Even in his joined hands the  
false  
friend will have a weapon  
concealed :  
nor put thou more faith in his tears.

829. Behold the men that make much  
of  
thee in public but laugh thee to scorn  
in

secret: humour thou them openly  
but  
crush them even in the embrace  
of  
friendship.

830. When thou canst not yet break  
openly  
with a foe who pretendeth friendship  
for  
thee, feign thou also friendship to  
his . face but keep him off from thy  
heart.

—:O:—

CHAPTER 84

FOLLY

831. Dost thou want to know what folly is? It is the throwing away of that, which is profitable and the holding fast to that which is hurtful.
832. The chiefest among all kinds of folly is the folly of inclining the heart towards things that are unworthy and base.
833. The fool is neglectful of duties and rude, and callous to all sense of shame: and he will cherish nothing that ought to be cherished.
834. There is a man that is learned and subtle and a teacher of others, and yet continueth to be the slave of his passions himself: there is no greater fool then he.
835. The fool hath the gift of bespeaking for himself in one birth a place in the

slimy pit of hell even unto his seventh  
reincarnation.

## THE KURAL

836. Behold the fool that taketh in his  
hand  
an enterprise of moment : he will  
not  
merely spoil it, he will qualify also  
for  
fetters.

837. If the fool should come by a  
great  
fortune it is strangers that will feast  
and  
his kindred will only starve.

838. If the fool acquireth anything of  
value  
he will behave like a madman who is  
also  
grown tipsy.

839. Greatly delectable is the friendship  
of

fools: one feeleth no pangs when  
one  
parteth from them.

840. Even as is the placing of an  
unwashed  
foot on the couch, even so is the  
entrance  
of the fool in an assem·bly of men  
of  
worth.



## PART II WEALTH

### CHAPTER 85

#### CONCEITED FOLLY

841. The veritable poverty is the poverty of sense: the world regardeth not other poverty as poverty.
842. When a fool bestoweth a gift of his own free will, it is simply the good fortune of the receiver and nothing else.
843. The troubles that a fool bringeth down on his head, it is hard even for his enemies to cause him.
844. Dost thou want to know what is shallowness of wit? It is the conceit that sayeth to itself, *I am wise*.
845. Behold the fool that pretendeth unto knowledge that he possesseth not: he raiseth doubts even as to those things

that he really knoweth.



## THE KURAL

846. Where is the good of the fool  
covering  
his nakedness, if the deformities  
of his  
mind are still left uncovered ?

847. Behold the shallow man that  
cannot  
keep a secret to himself: he will  
bring  
down great calamities on his own head.

848. Behold the man who neither  
listeneth  
to good counsel nor knoweth for  
himself  
what is right: he is a plague to  
his  
fellows even unto the day of his death.

849. He that trieth to open the eyes of  
a fool is a fool  
himself : for the fool seeth  
but one way and that way is  
never  
wrong in his eyes.

850. Behold the man who denieth what  
all  
the world doth assert : he will be  
looked upon as an evil spirit walking  
the earth.

——:0:——

## PART II WEALTH

### CHAPTER 86

#### THE DEFIANT SPIRIT

851. The spirit of defiance is the  
peccant humour which developeth in all men  
the distemper called hate.

852. Even when thy neighbour injureth  
thee with the deliberate  
purpose of picking a  
quarrel, even then it is best not to  
harbour vengeance or return the injury.

853. The habit of picking quarrels  
with others is verily a grievous malady : if  
a

man freeth himself from it, he will  
acquire  
everlasting glory.

854. The highest joys will be within  
thy reach if thou reject from thy heart  
that  
greatest of evils, the defiant spirit.

855. Who can desire the overthrow of  
the  
man who hath the talent to  
avoid  
hostilities?

## THE KURAL

856. Behold the man who taketh delight  
in  
breathing defiance against his  
neigh-  
bours : it will not be long before he  
doth  
stumble and fall.

857. Behold the prince of spiteful  
nature  
who is ever addicted to strife : he  
will  
be blind to the policy that  
advanceth  
nations.

858. The avoiding of strife leadeth  
unto  
prosperity : but if thou allow it to  
grow

apace, ruin will not lag far behind.

859. When fortune is about to smile on  
a  
man he will ignore all provocation :  
but  
when destiny hath decreed him ruin,  
he  
will set no bounds to his defiance of  
his  
neighbours.

860. From defiance springeth all that  
is  
bitter : but good will yieldeth the  
glori-  
ous fruit of peace and harmony.

—:0:—

CHAPTER 87

THE CHARACTERISTICS OF ENEMIES

861. Strive not with the powerful: but against those that are weaker than thyself carry on wars without relaxing even for one moment.

862.

Behold the prince who is cruel, and who hath neither allies nor the strength

to stand alone: how is he going to stand his enemy's forces?

with-

863. There is a prince that hath neither courage nor understanding nor liberality, and yet will not live in peace with his neighbours: he is an easy prey to his foes.

864. Behold the prince who is always  
ill-tempered and who controlleth not  
his tongue: he will be an easy prey to  
every-body at all times and at all places.

865.

There is a prince who is tactless, who  
careth not for honour, and who neg-  
lecteth the science of politics and the  
things that it enjoineeth: verily he  
is a joy unto his enemies.



## THE KURAL

866. Behold the prince who is a slave  
to his lust and who loseth his reason in  
the blindness of rage: his enmity will  
be welcomed by his foes.

867. Behold the prince who undertaketh  
an enterprise but doth things that  
accord not with its success: verily one  
should seek his enmity even by paying a  
price for it if necessary.

868. If a prince hath no virtues and many  
vices he will have no allies and  
his enemies will rejoice.

869. Enemies rejoice exceedingly  
when  
they get a fool and a coward to  
contend  
against.

870. Behold the prince who careth not  
ever  
to fight his foolish neighbour and  
obtain  
an easy victory: glory will reject  
him  
for evermore.

—:0:—

## PART II WEALTH

### CHAPTER 88

#### THE APPRAISING OF ENEMIES

871. The accursed thing called  
enmity  
should never be courted willingly  
even  
though it be only in jest.
872. Even if thou challenge the men whose  
weapon is the bow, provoke not the  
men  
whose weapon is their tongue.
873. Behold the prince that hath no allies  
but challengeth to war a multitude  
of  
foes: he is more insane than even  
a  
madman.

874. Behold the prince that hath the tact  
to

convert enemies into allies: his  
power  
will last without end.

875. If thou hast to contend alone  
and  
without allies against two enemies,  
try  
to gain over one of them to thy side.

## THE KURAL

876. Whether thou hast decided to make a neighbour thy friend or thine enemy, do not make him either when thou art embarrassed, but leave him alone.
877. Reveal not thy troubles to men who know it not: neither expose thy weaknesses to thine enemies.
878. Form a wise plan, consolidate thy resources, and provide for thy defences: if thou do this, it will not be long before the pride of thy enemies is humbled to the dust.
879. Fell down thorn-trees while yet they are young: for when they are overgrown they will themselves cut the hand that attempteth to fell them.

880. Verily they shall not last long, those  
who humble not the pride of men who  
defy them.

—:0:—

## PART II WEALTH

### CHAPTER 89

#### THE TRAITOR IN THE CAMP

881. Even groves and fountains give no joy  
if they breed disease: even so  
kinsmen

too are an abomination when they  
seek  
one's ruin.

882.

Fear not the foe that is like the naked  
sword: but beware of the enemy  
that  
cometh as a friend.

883. Guard thyself against the secret  
enemy:  
for in the moment of embarrassment  
he

will cut thee clean  
like the potter's steel.

884. If thou have an enemy that  
masque-  
radeth about as thy friend, his  
machina-  
tions would be many and he would  
end  
by corrupting even thy kindred.

885. When a kinsman turneth  
traitor . . . against thee, he will bring  
on thee a  
multitude of evils and jeopardise  
thy  
very life.



## THE KURAL

886. When treachery invadeth the  
*entour-*  
*age* of the prince, it is impossible that  
he  
fall not a prey to it one day or other.

887. The house that harboureth a  
traitor  
within its bosom its like a  
vessel that is  
fitted with a lid : it may not appear to  
be  
divided, but it will never make a  
united  
whole.

888. Behold the house that harboureth  
a  
traitor within its bosom : it will  
crumble  
to dust even like a piece of iron that

is  
filed with a file.

889. Though the split be small even  
like  
a slit in a sesamum seed, ruin  
hangeth  
over the house that harboureth a  
traitor  
within its bosom.

890. Behold the man who mixeth on  
intimate terms with one who hateth  
him  
in his heart: he is like one dwelling  
in  
a hut with a cobra for his companion.

—:0:—

## PART II WEALTH

### CHAPTER 90

#### REFRAINING FROM OFFENDING THE GREAT ONES

891. The greatest care of a man  
that  
looketh to his safety should be to  
guard  
himself carefully from offending  
those  
who can all things.

892. If a man slighteth the great ones,  
their  
power will bring down on him  
miseries  
that can never be remedied.

893. Dost thou seek thy annihilation ?  
then  
close thy ears to good counsel and

offer

provocation to men who have the  
power

to destroy thee when they please.

894. Behold the feeble man doing an  
injury

to men of might and power : it is as if  
he

beckoned to the God of Death with  
his

own hands to come to him.

895. Behold the men who provoke  
the wrath of princes of the mighty arm :  
wheresoever they go they will not  
thrive.

## THE KURAL

896. Even men who are caught in a  
con- flagration may escape alive: but  
there is no safety for men who wrong  
the mighty ones.

897. Where will be thy life with its  
varied glories and thy wealth with all its  
splen- dour, if sages, strong in the strength  
of the spirit, are incensed against thee?

898. Behold the princes who look as  
if they are established on an  
everlasting foundation: even they will perish

with  
all their kin if men who are mighty  
as  
the mountain but will their doom.

899. Even the king of the Gods will  
fall  
from his place and lose his  
sovereignty  
if men of holy vows are  
incensed  
against him.

900. Even kings who rest upon the  
most  
solid of supports will not be saved  
if  
men of great spiritual power frown  
on  
them.

—:0:—

## PART II · WEALTH

### CHAPTER 91

#### SUBMISSION TO WIFE GOVERNMENT

901. Those that dote upon their wives will not attain to greatness : those that have the ambition to do great things turn away from such seduction.
902. Behold the man who hath an abject infatuation for his wife : his very affluence will be a by-word among men, and he will have to hide his face in shame.
903. The weakling who humbleth himself before his wife will always be ashamed to show his face before the worthy.
904. Behold the salvation-less wretch that trembleth before his wife : his talents will never be held in any esteem.

905. The man who feareth his wife will never have the courage to do a service even to the worthy.



## THE KURAL

906. Behold the men who stand in awe  
of  
the soft and tender arms of their wives  
:  
though they live like Gods no man  
will  
respect them.

907. Behold the man that submitteth  
to  
petticoat government : a bashful maid  
is  
more dignified than he by comparison.

908. Behold the men that allow  
themselves  
to be governed by their wives : they  
will  
not satisfy the wants of their  
friends,  
neither will they do anything

that  
is good.

909. Behold the men that submit to  
petti-  
coat government : neither  
righteousness  
nor wealth nor even the joy of love  
will  
be found with them.

910. Behold the men whose thoughts  
are  
set on great affairs and who are  
the  
favourites of fortune : they yield not  
to  
the folly of doting on their wives.

—:0:—

## PART II WEALTH

### CHAPTER 92

#### PROSTITUTES

911. Behold the women that desire a man  
for the sake of his gold and not for  
the sake of love: their cajoleries will  
lead only to misery.

912. Behold the women who pretend  
love, but whose thoughts are ever  
fixed on their own profit: consider their  
ways and keep them at a distance.

913. The prostitute pretendeth love  
when she embraceth her lover: but in  
her

heart she feeleth even as one who  
hath  
touched a stranger dead body  
in a  
dark room.

914. Behold the men whose hearts  
are  
inclined to deeds of purity: they  
defile  
themselves not with the touch of  
harlots.

915. Behold the men who add  
deep study  
to a clear understanding: they  
defile  
themselves not with the touch of  
women  
whose charms are free to all.

## THE KURAL

916. Behold the men that have a regard  
for  
their own good :  
they touch not the hand  
of wantons who put up their  
lewd  
charms for sale.
917. Behold the men who are  
light-  
hearted : they will seek the women  
who  
embrace with the body while their  
heart  
is somewhere else.
918. Behold the men who are devoid  
of  
understanding : the embraces of  
wily  
women are to them even as the  
fascina-

tion of the siren of the solitudes. \*

919. The soft arms of the well-decked  
har-

lot are the infernal pit wherein  
contemp-  
tible fools drown themselves.

920. Women of two hearts; drink, and  
the

dice-table, these are the delights of  
men

whom fortune hath forsaken. †

—:O:—

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\* An imaginary being that is believed to fascinate men in groves etc. and make them extremely erotic. St. Chrysostom speaks of women *generally* (and not merely of harlots) thus: "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill."

† These are grouped as *Vidhanani* in *Kamandaka* xi. 124.

## PART II WEALTH

### CHAPTER 93

#### ABSTAINING FROM DRINK

921. Behold the men who are addicted to drink: they will never be feared by their enemies, and even the glory they have acquired they will lose.
922. Let none drink: but if they desire, let those men drink who care not for the esteem of worthy men.
923. The sight of the man who is intoxicated is an abomination even unto the mother that bore him: what must it be then to the worthy?
924. Behold the man who is addicted to the low vice of drunkenness: the fair one called Shame turneth her back upon him.

925. It is the veriest idiocy to spend one's substance and obtain in return only insensibility.



## THE KURAL

926. Behold the men who drink the  
poison  
called toddy day after day : they are  
as  
men that are asleep, neither do  
they  
differ from dead men.

927. Behold the men who drink in  
secret  
and pass their days in torpid  
insensibi-  
lity : their neighbours will soon  
find  
them out, and hold them in  
utter  
contempt.

928. Let not the drunkard pretend,  
saying,  
*I know not even what it is to be drunk*

:

for thereby he would merely add  
false-  
hood to his other vice.

929. Behold the man who argueth with  
one  
who is intoxicated and endeavoureth  
to  
convince him of the evils of drink :  
he is  
like a man who searcheth torch in  
hand  
one who is immersed under water.

930. The man who seeth while he is  
sober  
the drunken state of another man,  
can-  
not he picture to himself his own  
state  
when he is drunk ?



## PART II WEALTH

### CHAPTER 94

#### GAMBLING

931. Take not to gambling even if thou win  
: for thy wins are even as the baited  
hook that the fish swalloweth.

932. Behold the gamblers who lose a  
hund- red where they gain but one : verily  
is . there a way for them to thrive in  
the world ?

933. If a man bet over dice frequently,  
his substance will only go into the hands  
of strangers.

934.        Nothing bringeth on wretchedness  
so            surely as gambling : for it killeth a  
man's  
             good name and driveth his heart to  
every  
             ignoble deed.

935.        Many there have been who were proud  
of  
their skill in the throwing of dice and  
             were mad after the  
             there hath not been

gambling-house : but  
a single man of them  
             all that did not come to grief.

## THE KURAL

936. Behold the men that are blinded  
by  
the Genius of Wretchedness who  
cometh  
in the form of a passion for gambling  
:  
they will starve and suffer every  
misery.

937. If thou throw away thy time at  
the  
gambling-house, thy inheritance will  
be  
consumed and thy fair name will  
be  
wiped out.

938. Gambling will consume thy  
substance  
and corrupt thy honesty : it will  
harden

thy heart and bring on thee misery.

939.      Glory, learning, and wealth will  
depart  
            from the man who betaketh  
himself to  
            gambling: nay he will have to beg  
for  
            very food and clothing.

940.      The passion for gambling  
increaseth  
            with the losses incurred in the bettings  
:  
            even so doth the craving of the soul  
for  
            life grow with the griefs that it  
suffereth  
            therein.

——:o:——

## PART II WEALTH

### CHAPTER 95.

#### MEDICINE

941. Every one of the three humours  
des-  
cribed by sages, beginning with  
the  
windy one,\* would cause disease  
when-  
ever they go to either extreme.

942. The body requireth no medicine  
if  
new food is eaten only after the  
old  
food is fully digested.

943. Eat with moderation and after  
the  
food that thou hast taken is  
digested :  
that is the way to prolong thy days.



944. Wait till the food that thou hast eaten

is digested and thy appetite is keen :

then eat moderately the food that agreeth

with thy system.

945. If thou eat abstemiously the food that

doth not disagree with thy system thou

wilt have no troubles in the body.

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\* The other two are *the bile* and *the phlegm*.

## THE KURAL

946. Even as Health seeketh the man who eateth only when his stomach is empty, even so doth Disease seek the man who eateth to excess.

947. Behold the man who glutteth himself foolishly beyond the measure of his internal heat: his diseases will exceed all measure.

948. Consider the disease and its root and the means of curing it: and then set about the cure with every precaution.

949. Let the physician take the measure of the patient as well as of the disease and let him take account of the season that is: and then let him set about the cure with every precaution.

950. The patient, the physician, the medicine, and the apothecary, on these four doth all cure depend: and four again are the attributes of each of them.<sup>11</sup>

HERE ENDETH SECTION II OF PART II  
ENTITLED THE MEMBERS OF THE BODY  
POLITIC

—:O:—

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## PART II WEALTH

### SECTION III

#### MISCELLANEOUS

#### CHAPTER 96

##### RESPECTABILITY OF BIRTH

951. Rectitude and sensitiveness to shame come by nature only to men who are born of a good family.
952. Men of gentle birth fall not from three things, namely, correct conduct, truth, and delicacy.
953. Four are the attributes of the true gentleman : a smiling face, a liberal hand, sweetness of speech, and condescension.
954. Men of a noble family would not tarnish their name even for the sake of tens of millions.
955. Behold the men who come of ancient

and noble families: they give not up their liberality even when their means of munificence are diminished.

## THE KURAL

956. Behold the men who are anxious to keep pure the honourable traditions of their family: they will never take to deceit nor descend to ignoble deeds.
957. The fault of a man of noble family will show conspicuously even as the spot in the face of the moon.
958. If rudeness of speech showeth itself in a man coming of a good family, people would even suspect the legitimacy of his birth.
959. The nature of a soil is known by the seedling that groweth therein: even so is the family of a man known by the words that come out of his mouth.
960. If thou desire virtue, thou must cultivate the sense of shame: and if thou want to honour thy family, thou must be respectful unto all.



## PART II WEALTH

### CHAPTER 97

#### HONOUR

961. Forbear from those things that would lower thee, even though they should be indispensable for the very preservation of thy life.
962. Behold the men that desire to leave an honoured name behind them : they will not do that which is not right even for the sake of glory.
963. Cultivate modesty in the day of prosperity : but in the day of thy decline hold fast to thy dignity. •
964. Behold the men that have soiled a name that was honourable : they are even as the locks of hair that have been shaven off the head and thrown away.
965. Even men who are grand as a moun-



tain will look small if they do an ignoble thing, though it should be only of the measure of a *kunri* seed.

## THE KURAL

966. It bringeth not glory, neither doth  
it open the way unto heaven: why  
then doth a man try to live by fawning  
on men that despise him?

967. It is better for a  
man to die at once  
than to maintain himself by hanging  
on to those that scorn him.

968. Is the skin forsooth immortal,  
that men desire to save it even at the cost  
of honour?

969. The *kavarima* giveth up its life  
when

it loseth its wool : there are men who  
are  
as sensitive, and they put an end to their  
lives when they cannot save their  
honour.

970. Behold the men of honour who  
refuse  
to outlive their good name : the  
world  
will join its hands and worship at  
the  
altar of their glory.

—:0:—

## PART II WEALTH

### CHAPTER 98

#### GREATNESS

971. An aspiration for noble achievement,  
that is what is called greatness : and  
little-  
ness is the thought that sayeth, *I shall*  
*live without it.\**

972. The manner of birth is the same for all  
men : but their reputations vary because  
they differ in the lives that they lead.

973. Even if they are noble, those that are  
not noble are not noble : and even  
if  
they are low-born, those that are not  
low

are not low.

974. Even as chastity in a woman,  
great-  
ness can be maintained only by  
being  
true to one's own self.

975. Those that are great have the  
puis-  
sance to employ adequate means  
and  
achieve things that are impossible  
for  
others.

---

\* So Ulysses in *Homer*: How dull it is to pause, to make  
an end, to rest unburnished ; not to shine in use—as  
though to breathe were life !

## THE KURAL

976. It is not in the grain of small men  
to revere the great and earn their good  
will and favour.

977.  
If fortune falleth to the lot of the little-  
minded their insolence will know  
no bounds.

978. Greatness is ever unpretending  
and modest : but littleness vaunteth its  
merits before all the world.

979. Greatness showeth  
condescension unto all : but littleness is the very

*acme*

of insolence.

980. Greatness is always for screening  
the infirmities of others: but littleness  
will talk nothing but scandal.

—:0:—

## PART II WEALTH

### CHAPTER 99

#### WORTH

981. Behold the men that know their duties and want to cultivate worth in themselves: everything that is good will be a duty in their eyes.
982. The worthiness of the worthy is the worthiness of their character: all other distinctions add nothing to their worth.
983. Love to all, sensitiveness to shame, complaisance, indulgence to the faults of others, and truthfulness, these five are the pillars that support the edifice of a noble character.
984. The virtue of the saint is non-killing: and the virtue of the worthy man is the abstaining from scandalous speech.



985. It is humility that is the strength of the strong: and that is also the armour of the man of worth against his foes.

## THE KURAL

986. What is the touchstone of worth ?  
It is the acknowledgment of  
superiority  
when it is found even in men  
who are  
otherwise one's inferiors.

987. Where is the superiority of the  
worthy  
man if he doth not do good even  
unto  
those that work him injury ?

988. Poverty is no disgrace to a man  
if  
he possesseth the wealth that is  
called  
character.

989. Behold the men that would not  
swerve

from the path of rectitude even if all  
else  
should change in a general  
convulsion :  
they will be called the very palladium  
worth.  
of

990. Verily even the earth itself will  
not  
be able to support the burden  
of human  
life if the worthy were to fall from  
their  
worth.

—:0:—

## PART II WEALTH

### CHAPTER 100

#### COURTEOUSNESS

991. Courteousness, they say, cometh easily to those who receive all men with open arms.

992. Humanity and good-breeding develop into the noble virtue of courteousness.

993. It is not similarity of external marks that bind men together : it is uniformity of courteous behaviour that can weld them into a single body.

994. Behold the men who love justice  
and  
righteousness, and who are of a  
helpful disposition : the world setteth  
a high  
value on their manners.

995. Disparaging words pain a man  
even when uttered only in jest : the  
well-bred  
therefore are never discourteous even  
to  
their foes.

## THE KURAL

996. The world goeth on smoothly  
because  
of the men of good-breeding : verily,  
but  
for them all this harmony would be  
dead  
and buried in the dust.

997. Though they are sharp as files,  
the  
men that are lacking in good  
manners  
are no better than mere wooden stocks.

998. Discourtesy is unbecoming in a  
man,  
even were it only against men who  
are  
unfriendly and unjust.

999. Behold the men who cannot smile :  
in

all the wide, wide world they will  
see  
nothing but darkness even  
during  
the day.

I000. Behold the wealth in the hands of  
the  
churlish man : it is even as the milk  
that  
is spoiled for being kept in an  
vessel.  
unclean

—:0:—

## PART II WEALTH

### CHAPTER 101

#### THE WEALTH THAT IS NOT PUT TO GOOD USE

1001. Behold the man who hath laid by  
in his home treasures in abundance  
but enjoyeth them not : he is as good  
as dead, for he maketh no use of them.

1002. Behold the miser that thinketh  
that wealth is all in all and hoardeth it  
with- out giving to any : he will be a demon  
in his next birth.

1003. Behold the men that are always  
after hoarding but care not for fame :



their

existence is a burden unto the earth.

I004.

The man who careth not to earn the attachment of his neighbours, what doth he hope to leave behind him when he is dead?\*

I005 .

Behold the men that neither give unto others nor enjoy their wealth themselves : even if they own tens of millions they really possess nothing.

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\* The grateful remembrance of neighbours, which can be earned only by freely helping others, is the only thing that can be said to really survive a man.

## THE KURAL

1006.     There is a man that enjoyeth not  
his  
          wealth nor giveth freely to men of  
worth:  
          he is an infliction and a bane unto  
a  
          great fortune.

1007.     Behold the man that giveth not  
any  
          thing to the needy: the wealth in  
his  
          hands is like a fair damsel that  
wasteth     away her youth in loneliness.

1008.     The prosperity of the man that is  
not  
          loved of men is like the fruiting of  
the  
          poison tree in the midst of the  
village.

1009. Behold the man who thinketh not of righteousness and who pileth up wealth, by starving himself and his heart: his wealth is hoarded only for the behoof of strangers.

1010. The distress of the man of wealth who hath emptied his resources by benefactions is only like the exhaustion of the rain-cloud: it will not continue for long.

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## PART II WEALTH

### CHAPTER 102

#### SENSITIVENESS TO SHAME

1011. The blush of the worthy is for  
action

that become them not: it is  
therefore

quite different to the blush of the fair.

1012. Food, clothing, and progeny are  
com-

mon unto all men: it is in the  
sensibi-

lity to shame that they differ from  
one

another.

1013. The body is the seat of life for all:  
but

a virtuous blush is the dwelling  
place

of worth.

1014. Is not the jewel of the worthy  
their sense of shame ? And when a man  
hath it not, is not his swagger  
an affliction  
unto the eye to behold ?

1015. Behold the men that blush for  
others'  
disgrace as if it were their own :  
they will be called the very  
dwelling place  
of delicacy.

## THE KURAL

1016.       The     worthy     refuse     to     acquire  
even  
              kingdoms     save     by     means     for     which  
they  
              would     not     have     to     blush.

1017.       Behold     the     men     that     have     a  
delicate     sense     of     honour:     they     would  
renounce     their     lives     to     save     themselves  
from     a     disgrace,     but     would     not     swallow  
their     shame     even     in     order     to     save     their     lives.

1018.       If     a     man     blush     not     for     those  
things  
              that     call     forth     a     blush     in     others,  
Righte-  
              ousness     will     have     cause     to     blush     for  
him.

1019.       By     neglecting     ceremonial  
observances

a man loseth only his family: but  
every  
good is lost when he is lost to shame.

1020. The men that are dead to shame  
live  
not: they merely sham life even  
as  
wooden marionettes that are moved  
by  
strings.

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## PART II WEALTH

### CHAPTER 103

#### ADVANCING THE FAMILY

1021. Nothing advanceth a man's family  
so much as his determination never  
to weary in labouring with his hands.

1022. Manly exertion and a sound  
under-  
standing: it is the fulness of these  
two that exalteth the family.

1023. When a man setteth out saying,  
*I shall advance my house,* the very  
Gods  
gird up their loins and march before  
him.



1024. Behold the men that remit not in  
their exertions to raise high their family :  
the  
work of their hands will prosper of  
itself  
even if they make no elaborate  
plans  
therefor.

1025. Behold the man that setteth his  
family  
on high without doing iniquity :  
the  
whole world will be as kin unto him.

## THE KURAL

1026. That is the supreme manhood  
which  
bringeth to a high estate the  
family  
wherein one is born.

1027. Even as the brunt of an action  
falleth  
on the courageous on the  
battle-field,  
even so the burden of keeping up  
the  
family lieth only on the shoulders  
of  
those that *can* bear the burden.

1028. There is no season for them that  
desire  
the advancement of their family : if  
they  
take things easy or stand upon  
their

dignity, their house will be brought  
low. 1029. Verily, is the body of the  
man that

would protect his family against every  
ill

a receptacle for toils and  
hardships

alone?\*

1030. Behold the family that hath no  
good-

man to prop it up : calamities will  
gnaw

into its roots and it will fall to the  
ground.

—:0:—

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\* The poet pities the uncomplaining patience with which  
the goodman bears every burden.

## PART II WEALTH

### CHAPTER 104

#### HUSBANDRY

1031. Roam where they will, men must  
at  
last stand behind the plough for  
their  
food : in spite of every hardship,  
there-  
fore, husbandry is the chiefest industry.
1032. Husbandmen are the linch-pin  
of  
society : for they support  
all those that  
take to other work, not having  
the  
strength to plough.
1033. They alone live who live by tilling  
the  
ground : all others but follow in  
their

train and eat only the bread  
of  
dependence.

1034. Behold the men whose fields  
sleep  
under the shadow of the rich ears of  
their  
harvests : they will see the umbrellas  
of  
other princes bow down before the  
um-  
brella of their own sovereign.

1035. Behold the men that eat the bread  
of  
husbandry : they will not only not  
beg  
themselves, but they will also give alms  
to  
those that beg, without ever saying  
nay.

## THE KURAL

1036. Even they who have renounced  
all

desire will have to suffer if the  
husband-

man sitteth still with folded arms.

1037. If thou dry  
the soil of thy field till an ounce of mould is  
reduced to a quarterounce of dust, then not  
even a handful of manure will be needed,  
and the yield would be abundant.

1038. Manuring profiteth more than  
the

ploughing : and when the land is  
weeded,

guarding it profiteth more than  
irrigation.

1039. If the goodman visiteth not his  
land

but sitteth at home, the land will  
take  
huff at him even as a woman.

1040. The fair one called Earth laugheth  
to  
herself when she seeth the sluggard  
cry,  
saying, *Alas, I have nothing to eat.*

—:O:—

## PART II WEALTH

### CHAPTER 105

#### PENURY

1041. Wantest thou to know what is  
more  
galling than penury? then know  
that  
penury alone is more galling  
than  
penury.

1042. Caitiff Indigence is an enemy to  
the  
joys of this life as well as to those of  
the  
next.

1043. The itching that goeth by the  
name  
of Indigence killeth dignity of  
demeanour



and refinement of speech, even  
though  
they run in the very blood.

1044. Want will drive even men of  
high  
family to forget their dignity and  
to  
speak the language of abject servility.

1045. There are a thousand  
mortifications  
concealed underneath this one  
curse  
called poverty.

## THE KURAL

1046.      The words of the indigent will  
carry  
         no weight even when they  
expound  
         grand truths with masterly skill  
and  
         knowledge.

1047.      The poverty that is divorced  
from  
         virtue will estrange even the mother  
that  
         bore him from the side of the  
miserable  
         wretch.

1048.      Is Indigence to bear me company  
even  
         to-day? She tormented me but  
only  
         yesterday even unto death.\*

1049.      It is possible to go to sleep even in

the  
to  
of

midst of flames : but it is impossible  
get even a wink of sleep in the midst  
poverty.

1050. The one way open to the indigent is  
to  
renounce utterly—their lives : their  
not  
doing so is but death to salt and  
rice-  
water. †

—:O:—

---

\* To be taken as the words of an indigent man sinking  
under the load of his poverty. † of others.

## PART II WEALTH

### CHAPTER 106

#### BEGGING

1051. Thou mayest beg if thou seest men  
to

help thee that can afford to do  
charity :

if they feign inability, it is their  
fault,  
not thine.

1052. Even begging will be a pleasure  
if thou

canst obtain that which thou  
beggest

without having to submit to  
any  
humiliation.

1053. There is a charm even in begging,  
at

the hands of those who understand

their

duty and do not falsely pretend  
inability  
to help.

1054. Behold the man who sayeth not  
*nay*

to a request even in a dream :  
begging at

the hands of such a man is even  
as

honourable as bestowing itself.

1055. If men take freely to begging as  
a

means of livelihood, it is because  
there

are men in the world that refuse  
alms.

not

## THE KURAL

1056. Behold the men that have not  
the churlishness to deny charity : the  
pangs of poverty would cease at the very  
sight of them.

1057. Behold the men that give  
without snubbing or huffing the beggar :  
the heart of the beggar rejoiceth when he  
meeteth them.

1058. If there were none to beg for alms,  
the whole world would have no more  
mean-  
ing than a dance of marionettes.\*

1059. Where would be the glory of

liberality:

if there were none in the world to beg ?

1060. Let not the beggar scowl when a man  
pleadeth inability to give : for his  
own need should be enough to show him  
that another may be in like condition.

—:O:—

\* For the joy and glory of liberality would be absent  
from life : see next verse.

## PART II WEALTH

### CHAPTER 107

#### THE DREAD OF BEGGARY

1061. The man that beggeth not is  
ten million times worthier than he  
that beggeth, even though it be only at  
the hands of men that give lovingly and  
with all their heart.

1062. If He that made the earth  
intended that man should continue to live  
even when he is reduced to beg for his  
food, may He wander about the world  
and perish.



1063. Nothing is hardier than the  
hardihood  
that sayeth to itself, *I shall put an end*  
to  
*my indigence by begging.*

1064. Behold the dignity that consenteth  
not  
to beg even when reduced to utter  
desti-  
tution : even the whole universe is  
too  
small to hold it.

1065. Though it is only gruel thin as  
water,  
nothing is more savoury  
than the food  
that is earned by the labour of  
hands.  
one's

## THE KURAL

1066. Even if what thou beggest is  
only  
water for the cow, nothing is so  
humili-  
ating to the tongue to utter as a  
begging  
prayer.

1067. Of all that beg I shall beg but this  
one  
thing: *If needs ye must beg, beg not  
of  
those that shirk.*

1068. The hapless ship called begging  
will  
split the moment that it striketh the  
rock  
of dodging.

1069. The heart melteth even when it  
con-  
templateth the lot of the beggar:

but  
when it thinketh on the rebuffs that  
he  
receiveth, it simply dieth away.  
1070. Where doth the life of the dodger  
hide  
itself when he sayeth *nay*? At  
the  
mere sound of his rebuff the life of  
the  
beggar ebbeth away !\*

——:O:——

---

\* The fancy is that the rebuff of the dodger kills the  
beggar. If its virulence is so great, it should kill the dodger  
himself who nurses it in his bosom.

## PART II WEALTH

### CHAPTER 108

#### THE DEGRADED LIFE

1071. How they take after men, these  
deg-  
rased ones! Never have we seen  
like-  
ness so exact!

1072. Happier than men of conscience  
are  
these despicable ones! For they  
never  
have any pangs of the heart to feel.

1073. Like unto very Gods are the  
base  
ones on earth! For they too are a  
law  
unto themselves.

1074. When the degenerate meeteth a  
re-  
vices  
probate, he would outdo him in his  
and pride himself on the achievement.

1075. Fear is the only motive force  
of  
all,  
degenerates: if there is any other at  
it is appetite, and it availeth just a  
little.

## THE KURAL

1076. Like unto a tomtom are the  
base  
ones: for they cannot rest  
without  
giving out to others the secrets that  
are  
entrusted to them.

1077. The degenerate would grudge even  
to  
jerk his hands moistened with  
food,  
save to those that can break his  
jaw  
with clenched fists.

1078. The worthy can be commanded by  
a  
simple word : but, like the  
sugar-cane,  
the low can be made to give only by  
a  
sound thrashing.

1079. It is enough if he seeth a  
neighbour  
clothed and fed: the vile  
man can  
always discover vices in his character.  
1080. What is the resource of the  
degene-  
rate when misfortune befalleth him ?  
He  
hath but one, and that is to sell  
himself  
into slavery as quickly as possible.

—:O:—

HERE ENDETH SECTION III OF PART II  
ENTITLED MISCELLANEOUS  
HERE ALSO ENDETH PART II  
ENTITLED WEALTH

PART III

LOVE



## SECTION I

### THE SECRET MARRIAGE

#### CHAPTER 109

#### THE WOUND THAT BEAUTY INFLICTETH

HE \*

1081.

The jewelled form that appeareth  
yonder, is it the Siren of the solitudes?†

or a peacock fairer than its kind? or is it  
simply a lovely maid? Verily I am too  
dazed to tell.

1082.

How would it fare with men if the  
fascinating Siren of the solitudes assail

them with a whole host behind her?  
So fareth it with me when the lovely  
one returneth my look.

1083. I never knew Death before: I

know

it now :

it weareth the form of a woman

and hath large and battling eyes.

1084. She is simple and gracious, but yet  
her eyes are versed in the ways of  
waging war : for they drink the lives of  
those that look on her.

1085. Is it Death that I behold or simply  
eyes ? or is it the look of the gazelle ?  
for all three are to be found in the  
glance of this artless one.

---

\* Every one of the verses in Part III are to be taken as the  
words either of the lover or of the lady-love or of the confidante  
of the lady-love. † See note to verse 918.

## THE KURAL

1086. It is only when her eyebrows  
will  
cease to bend and will veil her looks  
that  
her eyes will cease to cause me the  
pangs  
that make me tremble.

1087. The vestment that covereth the  
beauteous breasts of this fair one are even as  
the eye-cover on the eyes of the infuriate  
elephant.\*

1088. Is it by her fair forehead that  
my  
manhood is overcome, the manhood  
that  
causeth to tremble even those that  
have  
not yet faced me on the  
battle-field?

1089. To what end are these trinkets  
that

merely mar her beauty, when she  
hath the guileless look of the fawn  
and modesty as her especial ornaments  
?

1090. Wine giveth joy, but only to  
him that tasteth it: it can never delight  
at the mere seeing as doth love.

—:O:—

---

\* *i.e.*, but for the vestment men would be smitten  
beauty and die. It is usual for *mahouts* to cover with  
by her  
a metal  
plate the eyes of elephants which are expected to become  
rabid.

## PART III LOVE

## CHAPTER 110

## READING OF THE HEART BY SIGNS

HE

1091. Two are the looks of her  
 painted eyne: one of them *surma-* tortureth  
 the heart, but the other is the balm  
 that healeth it.

1092.      The furtive lightning glance that  
is  
turned on the lover the moment that  
his  
eyes are turned aside, is not merely  
the  
half of love :                      it is more than a  
moiety.\*

1093. She looked, and then she bowed :

that  
of  
us.  
1094. When I look at her, she looketh  
at  
the ground: but when I look  
away, she  
looketh on me and softly smileth.  
1095. She doth not seem to see me, it  
is  
true: but verily I see joy surging up  
in  
her bosom in smiles the while  
she  
affecteth but to wink an eye.

---

\* For it giveth more joy than all the other tricks of the beloved taken together.

## THE KURAL

1096. Though they feign to speak as  
offended  
strangers, the words of the loving  
will  
be seen through in an instant.
1097. The half-hearted reproach and  
the  
offended look are the marks of  
those  
who pretend to spurn but who  
really  
love us in their hearts.
1098. The slender-shaped maid melteth  
to  
see my imploring look and softly  
smi-  
leth : and the gentle smile giveth her  
an  
added grace.
1099. It is only in the eyes of those who

love  
us that we can see the look  
of absolute  
unconcern, as if they were perfect  
stran-  
gers unto us.

1100. When eyes speak their consent  
to  
eyes, the words of the mouth are  
quite  
superfluous.

—:0:—



## PART III LOVE

### CHAPTER 111

#### IN PRAISE OF THE UNION

HE

1101. All the delights of sight and  
sound  
and smell and taste and touch are to  
be  
found in their entirety only in this  
dam-  
sel of the shining bangles.

1102. The cure of all disease doth  
always  
lie in some other thing than that  
which  
causeth it : but the pang that this  
damsel  
causeth, she alone can heal.

1103. Is the world of the lotus-eyed  
God

sweeter than the tender arms of her  
that  
one loveth ?

1104. When she is at a distance she  
burneth,  
but when she is near she is  
refreshingly  
cool : ah ! whence  
did she obtain this  
strange fire ?

1105. Behold the witchery of my love  
whose  
tresses are adorned with flowers !  
what-  
ever thing my heart desireth, that  
very  
thing her form seemeth to me to be !

## THE KURAL

1106. Of ambrosia are the arms of  
my artless damsel formed: for their  
every touch reviveth my dying limbs.

1107. The embrace of this lovely fair  
is supremely joyous, even as the family  
life of the householder who eateth his  
portion only after distributing charity.

1108. Joyous to the loving pair is the  
embrace that alloweth not even the air  
to come between.

1109. The pettish frown, the softening  
of

the heart, and the new embrace,  
these  
are the sweets that lovers enjoy.

IIIO. Even as a man feeleth his  
ignorance  
the more keenly the more wise  
he  
groweth, even so do I love her the  
more  
ardently, the more I enjoy her  
company.

. ———:0:————

PART III LOVE

CHAPTER 112

IN PRAISE OF HER BEAUTY

HE

IIII. Soft art thou, O blest *anitcha*  
flower!  
but tenderer than thyself is she on  
whom  
my heart is set.

IIII2. Thou becomest distracted  
whenever  
thou seest a flower, O my Heart !  
Verily  
thou thinkest that the flowers that  
look  
on all men can resemble her eye !

IIII3.

Her arm is as the bamboo: her body  
is as the tender leaf: her smile is a very  
pearl: the sweetest of odours is in her  
breath: and her painted eye is  
as the lance.

piercing

III4.

The sky-blue flower despaireth of ever  
equalling her eye in beauty, and  
droopeth down its head whenever it  
looketh on her.

III5. She hath adorned herself with  
*anitcha*

flowers but hath not removed the  
stems

from them: alack, her waist will  
be

crushed beneath the weight and  
will

presently break! \*

---

\* The fancy is that her body is so tender that even the weight of the stems of the *anitcha*—softest and lightest of flowers—is sure to press heavily upon her waist.

## THE KURAL

III16.           The stars of the heavens     wander  
from  
          their spheres for that they cannot  
tell  
          which is the moon and which her face.

III17.           But is       there a spot in     the face  
of this  
          fair one even as in the moon which  
hath  
          rounded           up only       to-day its  
deformities  
          of yesterday?

III18.           Bless thee, O Moon! If thou  
canst  
          shine like the face of this lovely one,  
I  
          shall love thee in very truth.

III19.           If thou want, O Moon, to emulate  
the



face of her            whose eyes            are  
like flowers,  
show not thyself unto all but shine  
for me.  
alone

1120.        Even the *anitcha* flower and  
swan's  
down are as nettle to the  
feet of this fair  
one.

—:0:—

## PART III LOVE

### CHAPTER 113

#### THE GLORIFICATION OF LOVE

HE

1121. Even as honey and milk  
mingled  
together is the dew on the lips  
of this  
fair one with the subdued speech.

1122. How great is the love between  
the  
body and the soul ? Even so great is  
my  
love for this artless one.

1123. O thou Image in the pupil  
of mine  
eye ! Leave thy place and give room  
to

the fair one that I love, for there is  
no  
other abode that is worthy of her.

II24. It is as life when she is near: but  
it is . as very death when she leaveth  
my side.

II25. Verily I can recall to mind the  
virtues  
of this maiden of the fair  
and battling  
eyes, provided first I can forget them  
:  
but how to forget them I know not!

# THE KURAL

## SHE

I 126.

He will not go from my eyes, neither  
will he be hurt when I wink: so subtle  
is the form of my beloved. \*

1127. My beloved dwelleth ever within my  
eyes: so I do not paint them even, lest  
he should leave them even for an in-  
stant.†

1128. As my beloved is ever  
in my heart I  
fear to eat hot food lest it burn  
there.  
him 1129.

I wink not for fear that I should lose  
sight of him even for that instant:  
and  
for *this* the village folk charge *him*  
cruelty.‡

with

I 130.

He dwelleth lovingly within my bosom  
and is never away from thence : and yet  
the village folk declare that he hath  
abandoned me, and call him cruel.

——:O:——

- 
- \* The fancy is that the lover is seated in her very eye.
  - † For eyes close automatically when being painted.
  - ‡ Wrongly thinking that he has abandoned her, and attributing her sleeplessness to it.

## PART III LOVE

### CHAPTER 114

#### OVERPASSING THE BOUNDS OF DECORUM

HE

1131. To those who are torn  
from their loved one and suffer the pangs of  
sepa- ration there is no other resource  
left but the riding of the palmyra stalk.\*

1132. Body and soul cannot support  
this anguish and have consented to ride  
the palm : they have trampled down  
all delicacy.

1133.

Firmness of mind and delicacy I had  
formerly : but now I possess only the

stalk of the palmyra that is ridden  
by  
the love-lorn lover.

II34. I put my trust on  
built of firmness and  
the raft that was  
delicacy : but the  
rushing stream of passion hath carried  
it  
along in its course.

II35. This fair one who weareth tiny  
brace-  
lets and who is tender as a  
flower, it is  
she that hath given me the  
palm-stalk  
and the anguish of eventide !

---

\* See preface

## THE KURAL

1136. My eyes cannot sleep for  
thinking of  
that artless one : I shall ride the  
stalk  
therefore even in this late hour  
of  
the night.

1137. Nothing is more sublime than  
the  
self-restraint of the woman who  
would  
not ride the palm-stalk even when  
the  
passion of her heart is deep as the  
ocean.

## SHE

1138. My Passion considereth not  
the  
strength of my modesty nor



my kind-  
ness towards itself, and betrayeth  
my  
secret by showing itself abroad.

· II39. My Passion findeth that none  
taketh  
notice of it, and so it walketh up  
and  
down making an exhibition of  
itself in  
the public streets.

· II40. Fools laugh at me to my  
very face :  
for they have not felt all the  
pangs that  
I have felt.

—:0:—

PART III LOVE

CHAPTER 115

THE PUBLIC RUMOUR

HE

1141.

As the outcry riseth in the village, life  
that had gone out of my limbs returneth  
back to me : it is my good luck that many  
do not know this secret.\*

1142. These village folk know not the  
rare virtues of my beloved with the  
flower-  
like eyes : for they have given  
her  
cheaply to me by raising this clamour.

1143. Is not the gossip of the village  
a

precious thing unto me ? for even  
with-  
out obtaining her I feel as if I  
possess  
her already.

II44. This clamour hath increased  
my  
passion for her : without it it would  
have  
been but a stale affair.

II45. Even as every cup that is drunk  
but maketh the drunkard thirst for more,  
even so doth every discovery of his  
passion by others but increase its sweet- ness  
for the lover.

---

\* and leave me to die by stopping the outcry. See  
section on Love in the preface before reading this chapter.

the

# THE KURAL

SHE

1146. Our meeting was but for one day :  
but the outcry that hath arisen over it is  
as when the serpent hath swallowed  
the moon ! \*

1147. The public talk is the manure,  
and the reproach of mother is the  
water, that unite to feed and prolong  
this anguish.

1148. To think of killing my passion  
by raising this clamour is like wanting  
to put out a fire by pouring ghee over it.

1149. Is it for me to blush at this  
outcry now, when he who said *Fear not*

hath  
abandoned me to the scandal of  
every  
by-stander?

1150. This clamour which I in my heart  
so  
much desire, the village rabble hath  
raised for me: verily my beloved will  
not refuse it me if I should beg it of  
him.

HERE ENDETH SECTION I OF PART III  
ENTITLED THE SECRET MARRIAGE

-----:O:-----

---

\* The eclipse of the moon to see which everybody in  
comes out of his home.  
India

## SECTION II

### CHASTITY

#### CHAPTER 116

#### THE PANGS OF SEPARATION

#### SHE

1151. If there is anything about not parting, speak it to me: but if it is only about thy quick return, tell it to those who will survive till then. !

1152. His mere look was once a delight unto me: but now even his embrace saddeneth, for that I fear that he is to part.

1153.

It is impossible to put trust in any, seeing that the thought of separation lurketh somewhere even in the heart of him who knoweth my heart.

1154. If he who bade me be of good cheer  
himself thinketh of parting from me,  
can I be blamed for having placed my  
trust in his solemn promise?

1155. If thou wouldst  
maid, prevent the

save my life, O my  
master of that life  
from going: for if he part from  
me, I  
fear I may not live to greet him on  
return.

his 239

## THE KURAL

1156. When he hath the hardness to say  
to  
my very face, *I shall depart*, I  
give up  
all hope of his ever coming back to  
save  
my life.\*

1157. Would not my close-fitting  
bracelets  
themselves, that have now slipped  
from  
my wrists, raise the bruit of the  
parting  
of my lord? †

1158. Bitter is life in a place where  
there  
are no bosom friends : but bitterer far  
is  
separation from the beloved one.



1159.      Hath fire, which burneth only  
when  
         it is touched, the power, like love, to  
burn  
         when it is far away ?

1160.      Many there are, are there not,  
who  
         live through the pangs of  
leave-taking  
         and of separation, and survive till  
the  
         return of the beloved !

——:O:——

---

\* See 1160 below. † The fancy is that her grief at the very thought of his parting is so intense that her arms have lost flesh and allowed the bracelets to slip of themselves.

PART III LOVE

CHAPTER 117

BEWAILING THE PANGS OF SEPARATION  
AND PINING AWAY

SHE

- II61. Behold, even now I smother my grief within me, but it only wellet up more and more even as the water of the live spring to those who are draining it.
- II62. To conceal my grief is now beyond me: but as to disclosing it, I should feel it a shame to speak of it even to him that caused it.
- II63. At the two ends of the pole which is my life, my two loads of passion and delicacy hang heavy; and this helpless suffering body breaketh under their weight.\*
- II64. There is a very sea before me in my passion for my beloved: but a trusty bark to cross it there is none for me.

1165. What will they not do when they are enemies, those who suffer one to pine away when they are friends?

---

\* Whenever men have a heavy burden to carry, they divide it into two equal bundles and attach each one of them to one end of a longish pole which is then lifted and carried on the shoulder by the middle.

241

## THE KURAL

II66. Vast as the sea is the joy that  
love  
yieldeth : but when it taketh to  
burning,  
the pangs it causeth are deeper far.

II67. I swim in the stormy sea of love,  
but  
I spy not any shore thereto : even  
in  
the dead of night I am all alone  
and  
there is none to console me.

II68. Night in her mercy rocketh all life  
to  
sleep : and yet she hath none to help  
her  
through but me.\*

II69. Night that passeth so slowly  
for

me to-day is crueller in her cruelty to  
me  
than the cruel one himself.

1170. If my eyes can run, even as 'my  
heart  
runneth, to where he is, they need  
not  
now be swimming in a sea of tears.

—:O:—

---

\* All else but me are asleep: by being awake I bear  
company and help her to go on with her work.

Night

## PART III LOVE

### CHAPTER 118

#### THE WASTING OF THE EYES THROUGH WISTFUL LONGING

SHE

1171. Why do my Eyes complain to  
me  
to-day ? This inconsolable grief  
hath  
come even upon me only through  
their  
showing to me my beloved.

1172. How is it that the Eyes  
that looked  
rashly on the beloved that day  
grieve  
to-day, instead of bearing patiently  
the  
consequences of their own folly ?

1173. They looked on him straightway  
of

their own free will that day,  
and to-day  
they weep of themselves : how  
they  
make themselves ridiculous !

II74.

After bequeathing to me the incurable  
grief that consumeth me, my Eyes have  
now dried up, having exhausted their  
store of tears.

II75.

My Eyes which have brought on me  
this anguish vaster than the ocean, now  
pine away with grief and cannot  
lay themselves to sleep.

even

## THE KURAL

1176. Oh, it is a sweet revenge to me  
that

the Eyes that caused me this sorrow

victims themselves to the self-

anguish !

1177. Beshrew the eyes that hung upon his  
form on that day with a passionate,  
greedy, all-absorbing love ! May

they  
dry up to their very roots  
with pining

and repining !

1178. Verily there be those who  
love with-

out being loved !

For here are my eyes

which know no repose for not



seeing

him.

1179.            My Eyes            sleep not when he is  
away,

neither sleep they when he is returned :  
either way it is their lot to suffer  
un-

ceasing pain.

1180.            When people's eyes themselves  
are

tell-tale drums, even as my  
own, it is

not hard for            strangers  
to read the sec-

ret they seek to conceal.

—:0:—

## PART III LOVE

### CHAPTER 119

#### BEWAILING THE PALLOR OF PINING LOVE SHE

1181. It is I myself that consented to  
the  
parting of my beloved: to whom  
shall

I complain now of my pallor?

1182. Pallor is proud of being his child,  
and  
so she creepeth all over my frame  
and  
rideth on me.

1183. My comeliness and my modesty  
he  
hath taken away, giving in  
exchange  
therefor nought but the pangs of  
the

heart and my pallid hue.

II84. In my heart I think nought but  
his

thoughts, with my tongue I speak  
nought

but his praises: and yet,  
witchcraft!

this pallor hath overspread my frame.

<sup>12</sup> II85. That day too he went but  
there, and

palenss sought me out here! \*

---

\* The maid is to be supposed to have tried to console the mistress saying, "Thy beloved is not gone far away: be calm, he will return soon." The text is to be taken as the reply of the mistress to this supposed address.

## THE KURAL

1186. Even as darkness lieth in wait for  
the  
light to be put out, even so doth  
Pallor  
lie in wait for my separation from  
my  
lord.

1187. I lay in his embrace : I then left  
him,  
and only for a very short while,  
but  
behold, pallor swallowed me up, as  
it  
were!

1188. There are people to reproach  
*me*  
saying, *Behold she hath become*  
*sallow*  
*and pale* : but there is none to

reproach

*him* for abandoning me !

1189. Acquit him forsooth, my maid, of  
all

harmful intent : the death-like pallor  
of

my body is nothing to thee.

1190. It is good for me even to be  
twitted

with the sallowness of my skin, if  
only

they accuse not my beloved of  
cruelty.\*

——:0:——

---

\* Note the sudden change of mood.

## PART III LOVE

### CHAPTER 120

ANGUISH OF HEART THAT THE HUSBAND  
FEELETH NOT AS ONESELF  
SHE

1191. They alone eat the stoneless  
all-sweet  
fruit of love who are beloved of  
those  
whom they hold dear.

1192.  
What the rain is to all the world, that  
is the tenderness of the beloved to  
her  
that loveth.

1193. They alone can pride themselves  
on  
their happiness who are  
loved in return

by those whom they love.

1194.      What      if      they      are loved  
by others ?

            If women receive      not      the  
affection of  
            their beloved      they know      no  
happiness  
            on earth.

1195:      How can I hope      for any favour  
from  
            my beloved if he loveth      me  
not even as  
            I love him ?

## THE KURAL

II96. Even as the burthen on the  
carrying pole, love is pleasant only when it is  
on both sides : but it is a galling  
load when  
it is only on one side.\*

II97. The God of Love assaileth only  
me :  
is it because he hath no eyes for  
my sorrows and sufferings ?

II98. None in the world can  
be so firm-  
minded as women who continue to  
live on even when they receive no kind  
mes-  
sages from their beloved.

II99. Even if the beloved is unkind



to us,  
any message that cometh from  
him is  
sweet to the ear.

1200. Bless thee, my Heart! Thou  
wouldst  
tell thy grief to one who loveth  
thee  
not: thou mayest as well try to  
dry  
up the sea.

—:0:—

---

\* See footnote to verse 1163.

## PART III LOVE

### CHAPTER 121

#### SIGHING FOR THE ABSENT ONE

##### HE

1201. Even in the recollection love is  
sweet

with endless delights: love is  
therefore

sweeter than wine.

1202. The moment I recall the image of  
my

loved one to my mind, that very  
moment

all my sorrow is vanquished: ah, love  
is

dear in all its aspects!

##### SHE

1203. I was about to sneeze, but the

fit

passed away : is it that he was about  
to think of me but did not ? \*

I204.

Have I at all a place in his heart ? As  
for him, there is never a doubt but  
he abideth in mine.

I205. He excludeth me jealously from  
*his*

heart : is he not ashamed then to  
show himself ceaselessly in *mine* ?

---

\* Sneezing is believed to indicate that a friend or relative is  
thinking of the one who sneezes.

## THE KURAL

- I206.        It is but the recollection of our  
union  
              that keepeth me alive yet : what else  
of  
              life is there in me ? \*
- I207.        Even with my memory full of  
him,  
              my heart burneth within me : what  
then  
              will be my case if I should forget him  
? \*
- I208.        How often soever I recall my  
beloved  
              to my mind he will not be wroth  
with  
              me : so much is the favour that  
my  
              beloved bestoweth upon me !
- I209.        When my heart thinketh on his  
cruelty

who once said, *We are not two but  
only one life and soul*, verily my life  
ebbeth  
away.

1210. O Moon ! set not in the horizon, I  
pray  
thee, till my eyes look again upon  
him  
who, abiding still within my heart  
hath  
yet parted from me.

—:0:—

---

\* The maid is to be supposed to have said, "As it is remembrance that causes thee all this sorrow, why dost thou not try to forget thy beloved for some time ?" The text is to be taken as the reply of the mistress to this supposed address.

## PART III LOVE

### CHAPTER 122

#### IN PRAISE OF THE DREAM-STATE

SHE

1211.      What honours shall I do to the  
Dream

             which hath brought me a message  
from  
             the beloved?

1212.      If only I could persuade my eyes  
to

             sleep, I would fly to my beloved  
in my

             dream, and tell him the story  
of how I

             manage yet to hold on to life.

1213.      If I am able to support life yet it  
is

             only because I see him in dreams

who

showeth not his face in waking hours.

1214. Dream giveth me all the joys  
of love :

for it bringeth back to me my  
beloved

who refuseth to pity me in my  
waking

state.

1215. The dream is full of joy so long as  
the

beloved appeareth in it : and what  
more

can be said of the waking state ?

## THE KURAL

1216. Oh that there were no waking  
state!  
For then my dream would never be  
cut  
short and my beloved would never  
de-  
part from me.

1217. The cruel one who pitieth me  
not  
while I am awake, why doth  
he haunt  
me in my dreams? \*

1218. He embraceth me while I am asleep  
†  
and rusheth into my heart  
as soon as I  
open my eyes.

1219. They reproach my beloved for  
that



he doth not meet me to their  
knowledge:  
but then they see him not  
in dreams.

I220. These village folk say that  
he hath  
parted from me : is it that they  
see him  
not in dreams ?

——:0:——

---

\* Note the sudden change of mood.

† i. e. I dream that he embraces me.

## PART III LOVE

### CHAPTER 123

#### SIGHING AT THE APPROACH OF EVENING

SHE

1221. Bless thee, O Evening! But  
who

calleth thee Evening? Thou art  
really

the hour that devoureth the lives of  
the

wedded ones!

1222. Thou lookest melancholy and  
pale

O Eventide! Pray, tell me dear, is  
*thy*

lover also cruel even as mine?

1223. The dewy evening hour that  
once

used to come trembling and  
sighing

bring- before me, now advanceth boldly,  
ing nought but grief and despair  
unto my heart.

I224. When the beloved is  
away, evening  
approacheth even as the  
executioner

advancing to the execution-ground.

I225. What is the kindness that I had  
done  
to the morning hour? and how have  
I  
injured eventide? \*

---

\* For morning assuages her grief and evening intensifies it.

1226. Alack the day! I never knew  
the  
sting of the evening so long as  
my  
beloved was by my side.

1227. This sickness buddeth in the  
morning,  
goeth on opening its petals the  
livelong  
day, and standeth full-blown at  
eventide.

1228. They call it the pipe of the  
shepherd,  
but verily it is a murderous weapon  
to  
me : for it ushereth in the evening  
that  
burneth me so.

1229. If evening that hath already

driven me mad should advance any further, the whole town will be shrouded in sorrow before long, for I shall simply die.

1230. The life which is yet clinging on to me

will soon depart: for eventide recalleth

to me the image of him who is mad

after wealth.

—:0:—

## PART III LOVE

### CHAPTER 124

#### THE WASTING AWAY OF HER LOVELY FORM

SHE

1231.

My eyes think on him who left me  
saying that it was but to increase my

happiñess that he went, and are ashamed  
to show their face before flowers.\*

1232. My lack-lustre eyes that are raining  
down tears look as if they would betray  
to others the unkindness of my beloved.

1233. The arms that swelled with joy on the  
nuptial day now look as if they would  
proclaim his parting to all the world. .

1234. The arms that lost their wonted  
comeliness at the parting of the beloved,  
are now grown so thin that their very  
bracelets slip off from them of them-  
selves.

1235. The  
wonted

arms which have lost their  
comeliness together with the

bracelets  
proclaim

that they  
loudly to

were wearing,  
the world the  
cruelty of that cruel one.

---

\* For having believed such a palpable absurdity.

## THE KURAL

1236. I chide my arms for growing lean  
and  
allowing the bracelets to fall off, as  
people  
now reproach him with cruelty.

1237. Wouldst thou obtain glory, O  
my  
Heart ? Then run to the cruel one  
and  
tell him of the bruit that hath  
arisen  
here from the wasting away of my  
arm.

### HE

1238. As we were embracing each other  
one  
day, I but relaxed my arms a little,  
and  
the forehead of that artless one



grew

pale at once !

1239. But a single breath of wind cut  
its

way between us during our  
embrace,

and the blood fled at once from  
her

large eyes that are full even as  
the

rain-cloud.

1240. Did the eyes grow pale only ?

They  
wept also at seeing the pallor of  
the

fair forehead above.

—:0:—

## PART III LOVE

### CHAPTER 125

#### ADDRESSING ONE'S OWN HEART

SHE

1241.      Wouldst thou not think, O my  
Heart,  
            and find out and tell me some  
remedy  
            to cure me of this incurable disease?

1242.      Bless thee, my Heart! Thou art  
a  
            fool to grieve for his absence when  
he  
            hath no love for thee.

1243.      What availeth our sitting here  
and  
            pining away for thinking of him, O  
my  
            Heart? He that caused us this

grief

remembereth us not.

I244. If thou go to him, my heart,  
take these eyes also along with thee!  
For they devour me in their longing to  
look on him.

I245. Though *he* spurneth us in spite of  
our cleaving unto him, can *we* give him  
up as an enemy, my Heart?

## THE KURAL

1246. When thou lookest on the  
beloved

who is clever in the art of  
conciliating,

my Heart, thou wouldst not even  
take

huff but wouldst rush to his  
embrace,

forgetting all: I fear that now too  
thy

anger is only feigned.

1247. O my Heart, either give up love  
or

give up bashfulness: for I am unable  
to

support both of them at the same  
time. 1248. Thou sighest because he

would not

return for pity sake, and wouldst go  
to

seek him though he parted  
deliberately  
from thee : verily, thou hast no sense  
of  
self-respect, my Heart !

1249. Whom dost thou seek to join, O  
my  
Heart, when thou knowest that  
the  
beloved is seated within thy own self ?

1250. If we entertain any longer within  
our  
hearts the beloved that hath  
abandoned  
us we shall only waste ourselves  
away  
yet further.

—:0:—

CHAPTER 126

THE LOSING OF THE SENSE OF A  
DIGNIFIED

RESERVE

SHE

1251. The door that is bolted with the  
bolt  
of modesty will yet yield to the axe  
of  
an overpowering love.

1252. Heartless is this thing called Love  
:  
for it oppreseth my heart even in  
the  
dead of night.

1253. I try indeed to shut my love up  
within  
my heart : but like a sneeze it

breaketh

out of itself without a warning.

1254. I was proud that I was correct

and  
decorous in my behaviour: but

alas!

Love rendeth every veil and

showeth

itself in public.

1255. The stern self-respect that refuseth  
to

seek the beloved when he hath

cruelly

deserted, is a thing unknown to the

love-

sick fair.

## THE KURAL

1256.       How    thou lovest   me, O   Grief!  
Thou  
wantest me to follow after him who  
hath  
deserted me cruelly !

1257.       If the beloved but favour us with  
his  
love, we at once forget all our reserve.

1258.       It is the subdued speech of that  
false  
one skilled in many a wily art,  
that  
breaketh through all the defences of  
our  
womanly decorum.

1259.       I wanted to go away in a huff: but  
I  
went and embraced him, for I saw



that

my heart had already joined him.

1260. Can they ever think of refusing to  
be  
reconciled, whose hearts melt even  
as  
fat in the fire?

—:0:—

## PART III LOVE

### CHAPTER 127

#### THE LONGING OF THE LOVERS TO MEET

SHE

1261. My eyes have lost their lustre  
and  
grown dull, and my fingers have  
worn  
away for counting of the days that  
I  
have noted on the wall. <sup>13</sup>

1262. What if I forget to-day, my  
maid?  
My beauty hath already left me and  
my  
bracelet hath slipped off my arm.

1263. He parted from me longing for  
con-

quests: and if I live yet, it is for  
the  
longing of his return.  
1264. He gave my company up and  
parted  
without any regard to my feelings :  
and  
yet for the mere thinking of his  
speedy  
return my heart swelleth with joy !

1265. Only let my eyes take their fill  
of the  
sight of my beloved: pallor will then  
no  
more be seen on my wasted arm.

## THE KURAL

I266. Let my spouse but return home :  
and  
then in one day I shall drink the  
am-  
brosia of his presence and bid  
farewell  
to this wasting disease.

I267. When the beloved who is dear  
even  
as my eyes cometh home, shall I go  
into  
a huff for his long absence? or shall  
I  
embrace him? or shall I do both?

HE

I268. May the prince begin the battle  
at  
once and triumph! And may I return  
in

the evening and feast at home with  
my  
loved one!

1269. To those who count the days  
and  
yearn for the return of the beloved  
who  
is away, one single day will creep  
along  
with the slowness of seven.

1270. Of what avail will be my  
getting  
back or the meeting or even the  
hearty  
embrace, if the heart of my loved one  
be  
broken before then?

—:0:—

PART III LOVE

CHAPTER 128

READING THE SECRET THOUGHT

HE

1271.

Thou mayest try to conceal, my  
love, but thy eye refuseth to be restrained,  
and telleth me that there is some  
strange thought in thy breast.\*

SHE IS SILENT AND HE ADDRESSES THE MAID

1272.

Ah! More than a woman's reserve  
hath my artless one, whose beauty  
filleth my eyes and whose arms are even  
as bamboo stems.

I273. Even as the thread that is seen through the crystal bead, there is a thought that is now passing in her bosom, but which is yet plainly visible.\*

I274.

Even as the fragrance in the bud that is not yet blown, there is a secret meaning in the half-smile of this artless 'one.\*

I275. The cunning with which she concealed her rising thought and left hath the charm to cure the anguish of my heart.\*

---

\* The fear that the husband is going again to part: the pair are now to be supposed to have met again after their separation.

## THE KURAL

SHE ADDRESSES THE MAID WHEN ALONE

1276.                   He is overkind and sweet  
fear there is something in

to me: I  
his heart  
which he is hardly able to                   conceal :  
and

it forebodeth to me a second  
departure. 1277.       My bracelet hath read the  
coolness in  
the heart of my gracious lord even soon-  
er than my own self.\*

1278.

My beloved parted only yesterday:  
but it is seven days since my form hath  
lost its freshness! †

THE MAID ADDRESSES HIM ALONE

1279.       She looked at her bracelet and  
her tender arm and then she looked at her



feet: these are the signs that she made to me. †

HE SPEAKS TO THE MAID

1280.

She telleth me of the pangs of separation and prayeth for permission to accompany me if I go: how she surpasseth womanhood's self in delicacy to tell this only with her eyes!

—:O:—

---

\* For it has fallen off from her wrist, grown thin at the mere reading of the thought in his mind of leaving for a war.

† So intense is my grief even at anticipated separation.

‡ See next verse.

## PART III LOVE

### CHAPTER 129

#### THE IMPATIENCE OF THE PAIR TO FLY TO EACH OTHER'S ARMS

SHE

I281. Rapture at the very thought and  
de-  
light at the mere seeing belong not  
to

wine : they belong only unto love.

I282. When love exceedeth even the  
mea-  
sure of a palmyra tree, the desire to  
sulk  
can never enter the heart even to  
the  
extent of a millet seed.

I283. Though he careth not for me and  
doth

only as it pleaseth him, my eyes will  
not  
rest unless they behold him.

1284. I wanted indeed to go away in a  
huff,  
my maid: but my heart forgot it  
and  
ran after union with the beloved.

1285. Even as the eye seeth not the  
black-  
ness of the pencil when it is being  
paint-  
ed, even so I see no blemish in my  
be-  
loved when he is near.

## THE KURAL

1286. When he is before me I can see  
no faults in him: but when I see him  
not,  
I can see nothing in him but faults.
1287. Who will jump into a stream  
knowing  
that it hath a treacherous  
under-current  
that will carry him away? and  
how  
should I take to sulking who know  
that  
I cannot hold on to it when he is near  
?
1288. Wine is never unwelcome to  
the  
drunkard though it maketh him  
hang  
down his head in shame : even so is

thy  
bosom to me, O false one!

HE

I289. Even tenderer than a flower is  
love:  
and few there be who know its  
delicacy  
and deal with it gently.\*

I290. There were the sulks in her eye  
when  
she saw me: but when I  
approached,  
she flew to my arms even quicker than  
I  
myself to hers.

——:O:——

---

\* Thou art not one of those few, as thou woundest me  
thy anger.  
by

PART III LOVE

CHAPTER 130

CHIDING THE HEART

SHE

1291. Thou seest how *his* heart serveth  
his

will: then, how is it that *thou*  
obeyest

not me, O my Heart?

1292. Thou seest, my Heart, how he  
neg-

lecteth me: and yet thou  
consortest

with him as if he were thy friend!

1293. Thou followest him at thy own  
sweet

will and pleasure, my Heart: dost *thou*  
also teach me that those who are

un-

fortunate have no friends ?

1294. Thou refusest to indulge in a *bouderie*,  
my Heart, before showing thy delight  
in his company : who is going hereafter  
to take thee as a confidante in such  
like

things ?

1205. It feareth lest it should not get  
him, ---

and when it hath got him, it feareth lest  
it should lose him : thus there is no  
end

to the pangs that my Heart suffereth.

## THE KURAL

1296.      What is my Heart good for? It  
is  
            good for nothing else but to devour  
me  
            when I am musing alone.

I 297.  
Fallen into the company of this foolish  
            Heart that knoweth not to preserve  
its  
            self-respect by forgetting him, I  
have  
            myself forgotten my dignity.

1298.      My life of a Heart thinketh it a  
dis-  
            grace to our own selves if we  
humiliate  
            the beloved : and so it is always  
partial  
            to him.



1299. Who will support a man in his  
grief,

if the Heart of his beloved  
itself refuseth  
him help?

1300. When my own heart is not on  
my

side,\* is it a wonder that  
strangers†  
care not at all for me?

——:O:——

---

\* *i. e.* by taking the wife's part when she is in the sulks.

† *i. e.* his wife.

## PART III LOVE

### CHAPTER 131

#### BOUDERIE\*

THE MAID TO THE MISTRESS

1301. Embrace him not, my dear, but  
feign

to be angry :

let us just see a fun how he  
is nettled over it.

1302. *Bouderie* is the salt of love: to  
leng-

then it unduly, however, is like  
adding

too much of salt to food.

THE WIFE IS IN A FIT OF JEALOUSY AND

ADDRESSES THE HUSBAND

1303. It is like wounding one anew  
who is

already wounded, if thou come  
away

without embracing her whom thou  
hast

left in a pet !

I304. To come away without  
conciliating

her who is frowning in a pet is  
like  
cutting off the roots from under  
the  
starving plant.

THE HUSBAND WITHIN HIMSELF

I305. The *bouderie* of the beloved hath  
an  
attraction even for men who are  
spot-  
lessly pure.

---

\* Sulks, lover's quarrel, *et hoc genus omne*.

## THE KURAL

1306. If there were no frowns or pets on  
the  
part of the beloved, love would miss  
its  
fruits and its *half-growns*.

1307. There is a pain that belongeth  
unto  
*bouderie*: for one hath to ask  
oneself  
every minute whether reconciliation  
is  
near or yet a far way off.

THE HUSBAND TO HIMSELF BUT IN THE  
HEARING OF THE WIFE

1308. Of what avail is my grieving  
when  
there is no loving one nigh to see  
how  
much I suffer?

1309. Water is pleasant only in  
shady  
groves: and pettishness hath a  
charm  
only in one who loveth ardently.

1310. If my heart still yearneth for her  
who  
sootheth me not, it is due to nothing  
but  
a foolish longing.

—:0:—

PART III LOVE

CHAPTER 132

THE FINESSES OF BOUDERIE

SHE

1311. All that are women devour thee  
with  
their eyes, thou false gallant! I  
shall  
have none of thy embrace.

1312. I was in the sulks : he then  
sneezed,  
for he thought that I would bless  
him  
saying, *Long live my beloved!*

HE

1313. Even if I wear a garland she  
would  
go off in a pique saying, *Thou  
wantest*

*to look smart in some damsel's eyes !*

1314. I said to her, *I love thee above all :*

and behold, she frowned at once asking,

1315. *Above whom ? and above whom ?*

I told her, *We shall never part in this life :* alack, her eyes at once filled with tears !\*

---

\* For she thought that he contemplated the possibility of parting in the next life.

## THE KURAL

1316. I said to her, *I called thee to  
mind*  
*when away* : and she that was about  
to  
clasp me to her arms went off in a  
pet  
saying, *Thou hadst forgotten me then !*

1317. I sneezed and she blessed : but  
then  
she recalled her blessing and asked  
with  
tear-filled eyes, *Who thought on  
thee*  
*now, that thou sneezedest ?\**

1318. I repressed my sneeze : and then  
also  
she wept saying, *Thou wantest to  
conceal*  
*from me that some of thy friends  
are*



*thinking on thee !*

1319. Even if I exhaust all my arts to  
soothe  
her, she will only frown harder  
saying,  
*Thou hast practised well at others'*  
bou-  
*deries !*

1320. Even if I look in rapture on her  
own  
charms, she will chide saying, *To*  
whose  
*limbs now art thou comparing mine ?*

—:0:—

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\* See foot-note to verse 1203.

PART III LOVE

CHAPTER 133

THE CHARM OF BOUDERIE

SHE

I321. Even if he is free from faults, it is only *bouderie* that giveth me a taste of his conciliatory grace.

I322. Though the tenderness of the beloved hath to wait a little, there is a charm in the pinprick that we feel in being pettish. I323. Is there a higher heaven

than *bouderie*, provided that the beloved is one with us, even as the water with

the

land whereon it floweth ?

1324. In my very quarrel with my  
beloved

lieth the engine that stormeth the  
de-

fences of my heart.

HE

1325. Even when one is free from  
faults

there is a delight when the arms of  
the

beloved are withdrawn from one's  
clasp.

## THE KURAL

1326. Sweeter is digestion than the meal :

even so is the lovers' quarrel  
sweeter  
than the embrace.

1327. It is the one who yieldeth first  
who

is the winner in lovers'  
quarrels : thou

canst see it indeed at the  
hour of recon-  
ciliation.

1328. Verily, will she give some  
piquancy

to the delights of our embrace by  
just

feigning a quarrel for some time ? 1329.  
Oh, let me enjoy her frowning and  
her pouting a little more ! Only  
let

Night prolong her reign at my  
prayer. 1330. *Bouderie* is the charm of  
love: and  
the charm of that again is the  
sweet  
embrace at its close.

——:0:——

HERE ENDETH SECTION II OF PART III  
ENTITLED CHASTITY  
HERE ALSO ENDETH PART III  
ENTITLED LOVE  
HERE ENDETH THE KURAL

# NOTES

*Note 1 : Verse 5.* According to the Hindus, the Buddhists, and the Jains, *Karma* (i.e., the subtle results of all the actions of a man) accompanies the soul after the death of the body, and is the cause of his being born again into the world. It is a misery to be born again and again, as every new incarnation postpones the moment of supreme bliss. Good deeds done with attachment carry the germs of future birth as much as evil deeds. See under the heading *Righteousness* in the Preface.

*Note 2 : Verse 9.* The eight attributes are,

(i) According to Shaiva theology : (1) Non-dependence on anything external, (2) Possession of a pure body, (3) Possession of uncreated intelligence, (4) Omniscience, (5) Capacity to transcend all bounds without exertion, (6) Infinite mercy, (7) Omnipotence, and (8) Unlimited joy.

(ii) According to Jain theology : (1) Infinite Knowledge, (2) Infinite Vision, (3) Infinite Energy, (4) Infinite Joy, (5) Indescribability, (6) Beginninglessness, (7) Agelessness, and (8) Deathlessness.

## THE KURAL

*Note 3: Verse 25:* Indra was smitten with the charms of Ahalya, wife of sage Gautama. One morning when the sage was away he took the form of the sage, and pretending to be her husband he made her yield herself to his desire. On coming to know of this the sage cursed Indra, and as a result Indra's body became a most disgusting sight to behold.

*Note 4: Verse 30.* The translation now given of this maxim is based on the interpretation of Manakkudavar, an old commentator of the Kural.

*Note 5 : Verse 63.* This is a very knotty stanza. The syntax is difficult and the commentators are obliged to twist the words and phrases to fish out some coherent meaning out of the text. The translation follows Parimêlalakar's commentary. Hindus believe that the ceremonial obsequies performed by the sons on the death of their fathers extinguish their (the fathers') sins, and help them on to a



nobler reincarnation.

*Note 6 : Verse 292.* The falsehood that is contemplated in this verse is the untruth that even the most virtuous of men will not flinch from uttering when an innocent victim has to be rescued from death, cruelty, or dishonour about to be inflicted by

## NOTES

ruffians, and there is no other means of saving him or her from the same.

*Note 7 : Verse 400. Imperishable*, because it is impossible of being partitioned by brothers, robbed by thieves etc., reduced by the taxation of princes, or lessened by being imparted to disciples. *Flaw-less*, because it will not, like gold or silver, descend to unworthy children.—Parimêlalakar.

*Note 8 : Verse 401.* In most of the games of dice played in India, the pieces can be moved only on a chequered board. When there is no chequered board, whatever the scores, the pieces cannot be moved at all. Similarly, even if a man should have great and valuable ideas, he would be unable to order and regulate them in his discourse unless he has previously disciplined himself by study.

*Note 9 : Verse 771.* The following quotation from the *Tamil Studies* of Shri M.

Shrinivasa Aiyangar will explain this verse :

“ Again, some of the Tamil districts abound with peculiar tombstones called ‘Virakkals.’ They were usually set up on the graves of warriors that were slain in battle. . . . The names of the deceased soldiers and their exploits are found inscribed on the stones which were decorated with

## THE KURAL

garlands of peacock feathers or some kind of red flowers. Usually small canopies were put over them."

*Note 10 : Verse 774.* The warrior is supposed not to have felt at all the pain caused by the enemy's spear. So he does not even know that it is still sticking in his body. When he notices it, instead of feeling the pain of the wound he is glad that he has got a spear handy to launch against his enemy.

*Note 11 : Verse 950.* Parimêlalakar explains the attributes thus : the attributes of the patient are ability to disclose symptoms, strength to endure pain, ability to pay, and strict obedience to the directions of the physician ; those of the physician are intelligence and study, courage to handle every disease, purity of thought, word, and deed, and good luck ; those of the medicine are efficacy to cure many diseases, superior

virtue on account of taste, power, strength, and effects, facility of being procured, and capacity to combine with other ingredients as well as food; and those of the apothecary are kindness and consideration to the anxiety of the patient, purity of thought, word, and deed, ability to compound drugs, and common sense.

## NOTES

*Note 12: Verse 1184.* The fancy seems to be something like this : As evil spirits are warded off by devotion accompanied by the uttering of the name of God, so it should have been possible to ward off pallor of the body by thinking of the beloved and uttering his praises. If, in spite of this, pallor should overspread her frame, there should be some witchcraft somewhere to nullify the effects of her endeavours to keep it at a distance.

Parimêlalakar gives a different explanation.

*Note 13: Verse 1261.* The artless simplicity of women is exaggerated by poets in a thousand ways. Here the wife is supposed to be unable to tell the number of days that have elapsed since the parting of the husband by means of a calendar or by memory. So she is described as making a mark on the wall for every day that has elapsed since his departure, and then counting the marks by touching them one by one with her fingers, whenever she wants to calculate the day of his return.

FINIS

## ADVERTISEMENT

### A STUDY OF KAMBAN'S RAMAYANAM

BY V. V. S. AIYAR

Although Kamban, the greatest of Tamil poets, has taken his story from Vâlmiki and almost closely follows him in the conduct of it, his art is so much greater, his characters are so much more grand, his insight into human nature is so much deeper, that we are justified in saying that those who do not know Kamban's *Ramayanam* have missed one of the most sublime creations of the human mind.

The critical estimate of Kamban is accompanied by translations of the more remarkable passages from the *Ramayanam* and also, in certain cases, of parallel passages from Vâlmiki, Tulsi Dâs, and Bhâskara, the Telugu poet. The *Ramayanam* is also compared and contrasted with the *Paradise Lost*, the *Divina Comedia*, the *Æneid*, and the *Iliad*.

The most beautiful stanzas of Kamban have been rendered into English blank verse, of



which the *Study* contains about 4,000, making the verses alone contained in the book more than a third of the size of Milton's *Paradise Lost*.

## ADVERTISEMENT

The book is otherwise interesting as having been written during the nine months that the author was in jail, having refused to defend himself in the famous "Deshabhaktan" sedition case of Kali 5023 (1921 A. D.).

The following translations will give some idea of the poetry of Kamban :

### SITA AT THE ASHOKAVANA

There she sat—like a picture smoked, like the moon eclipsed, like the lotus killed by frost.

### RAMA'S WRATH

He scarce had spoke when rushed the blood at  
once

To Rama's eyes ; a storm was in his breath ; A  
frown settled on his manly brow ; the Spheres In  
terror shook ; the stars their orbits fled !... The  
worlds lay crouching lest his sudden wrath  
Should burst on them ; when with a smile

that meant

Destruction dire, he thus addressed the bird :

" Behold, the world on its stable axis moves,

And Gods unmoved look on, while in their sight  
A Râkshas carries off a helpless dame,  
And thou art mangled thus in her defence !  
I will destroy them all in one single ruin !  
The stars shall scattering fall ! The sun shall  
burst !

## ADVERTISEMENT

The void of heaven shall shimmer with the light  
Of burning spheres! And water, air, and fire,  
And all that lives and moves shall soon dissolve  
To their embryon atoms! And my wrath  
Shall end the Gods themselves in heaven. And  
thou  
Wilt see the circling universe and all  
That lies beyond, burst like a bubble in  
The stream!

### THE APPEARANCE OF NRISIMHA

. . . . . "Be it so!"

Hiranya cried in wrath; and with his arm,  
The home of Victory, he struck against  
The massive column high a thundering blow.

He struck, and lo! the heavens opened wide,  
The universal globe asunder burst,  
And rumbling came the laugh of the Man-Lion  
fierce,  
Tremendous, ominous! . . . . .

The pillar burst, the Lion stood self-revealed;  
He grew and filled this universe, and those  
Around, and who can know and tell of all

His wondrous doings in the great Beyond?  
The globéd vault did burst, and from the depths  
Above to those below, all space was torn  
Sheer! . . . . .

## ADVERTISEMENT

### RAMA'S GRIEF AT LAKSHMANA'S SUPPOSED DEATH

I died not when I heard of our father's death,  
Though he a kingdom gave, for in thy love, I  
learned to forget his loss : but, thee now dead,  
What's life to me ? I come, my brother, I come !

But wert thou brother alone ? Thou wert to me  
A child and father, mother and blessings all : And  
thou art gone ! And thou art gone without A '   
Farewell ' said. Alas, have I become More cruel  
than thee ! For I see thee dead And still,  
pretending sorrow, I bear to live. My heart is  
made of stone, it breaketh not : E'en *thy* loss I  
shall bear and cling to life !

In all these fourteen years of forest life  
Through sun and shower, thou labouredst hard  
for me  
And ne'er didst rest : art thou now gone for rest ?

Thy one desire, child, was to see me crowned :  
Now ope thy eyes, behold, I'm grown home-sick ;  
Take me to Oudh and crown me with thy hands

!

Thou wert a brother born, but grew'st a  
friend

Insep'able. Thou didst thy father leave  
And mother, and Dharm itself, and followed'st  
me :

But do I follow thee now thou art dead ?

## ADVERTISEMENT

Why did I part from thee, and let thee fight  
Alone with Indrajit? I hate myself  
I hate this life inconstant: I come, I come!  
Behold, I follow thee! ...

### HANUMAN PLEADS WITH INDRAJIT TO SPARE SITA

O worthy son of a worthy race--thou art The  
fifth in direct line from Brahma great— Kill not a  
woman, shame not thy ancient line! Thou hast  
the *Shastras* mastered and the *Ved*: Know'st thou  
not 'tis a crime and also shame To fell a woman  
dead? Behold the Earth Doth tremble at the  
sight, and Heaven above,  
And yet thou pity'st not! O spare the fair!  
If thou deliver her to me, I'll pray  
That all the worlds may own thee king for ever.  
Alas! forgettest thou the glory great  
Of thy race? Disgrace thou not its ancient name  
!

### INDRAJIT'S REPLY TO THE ABOVE



Well hast thou said ! We'll purchase safety,  
sooth,  
Me and my father, by deliv'ring Sita ! And great  
will be the glory thereby reaped ! No !  
I will kill her straight, and send my shafts, That'll  
make you flee for life, and stablsh firm

## ADVERTISEMENT

My father's throne. But all I have not said : For I  
will first to Oudh and burn her walls.  
Guard her if e'er ye can ! Behold I speed Thither :  
nor Gods can save thy master's mothers Or  
brothers. Behold my flaming arrows fly ! Already,  
hark, their death-groans rend the air !

### LAKSHMANA'S EXHORTATIONS TO RAMA \*

When Fate her darkest hour unrolls, and all  
Appears lost, it's only weaklings lose  
Their heart and hopeless sink in black despair. But  
wilt thou be like them ? When tarnished is Our  
race itself by this irrep'able loss,  
Why slacks thy arm from ending all the worlds  
And Dharma's self at one fell stroke ? here was A  
woman weak, a helpless one, of life  
Austere, and she thy spouse, as Lakshmi fair ; If  
her the Rakshas kills, and thou art still Engulfed  
in sorrow, thy rage unroused, I ask, Is life so dear ?  
Or dost thou pity feel  
For men and Gods ? What hast thou now to do  
With Dharm itself ? What care we now for Gods

Or Rakshasas, for gurus, Brahmans, Ved Itself?  
When Violence prospers in the world,

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\* When Rama was plunged in grief at the sight of the image of Sita with its head cut off by Indrajit. See last quotation.

## ADVERTISEMENT

And Righteousness in ruin ends, why sit We here  
with folded arms? Why hesitate To end the triple  
worlds with fire and sword? Behold, the worlds  
are still revolving on In their appointed spheres;  
the Gods are still Alive; and men are bowing yet  
to Dharm As if it still exists! And clouds yet  
yield Their plenteous rain to man! And bent with  
grief We sit and weep and rise not t' end them all  
! Is not our valour great?

Our duty was,  
If we but knew, to burn this city vile, And  
scattering fire around, to line with flames The  
roads, all through, that Indrajitta passed,

And send him to his doom. This unattempted, If  
impotent we sit with indolent arms, And water  
with our tears the earth, will not Our manliness  
look small?

Yield not therefore,  
My brother, to this unmanly, weak despair, The  
portion of the feeble in mind and heart.

The book will contain about 500 pages Demy Octavo, and will be ready about the 1st of December, 1925. It will be priced Rs 10, postage extra. To those, however, who register their names with

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us before the 30th of June 1925 *and send us Re 1* in advance at the time of registration, the book will be sent post free for only Rs 8. It may be mentioned that the book will be beautifully bound and that the postage will come to about Re 1.

*Sheramadevi,*  
*Tinnevelly District.* }

THE MANAGER,  
BHARADVAJA ASHRAMA.